

# A TREATISE OF

*Morall Philosophie con-*  
taining the sayings of  
the wise :

WHEREIN YOV MAY SEE  
the worthie & pithie sayings of Philosophers,  
Emperors, Kinges and Oratours : of their  
lines, their answers, of what linage they  
come of, & of what countrie they were:  
whose woorthie sentences, notable pre-  
cepts, counsels, parables, and sem-  
blables, doe heereafter  
follow.

First gathered and partly set foorth by  
*William Baudwin*, & now the fourth time  
since that enlarged by *Thomas Paulfrey-*  
*man*, one of the Gentlemen of the  
Queenes Maiesties Chap-  
pell.

*If wisdome enter into thine hart, & thy soule de-*  
*light in knowledge : then shall counsell preserve*  
*thee, & understanding shall keepe thee.*

¶ PROVER. II.

¶ IMPRINTED AT LON-  
don, by Thomas Este.  
1596.

George Whippley.



THE GREAT

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George Wilby  
1730

# TO THE VERTVOVS AND

right honorable Lord, Henery Hastings,  
Earle of Huntington, Thomas Paulfreyman  
his faithfull and dayly Oratour wisheth  
increase of grace, knowledge,  
honour, long life, & prof-  
peritie.

**A**lthough I haue bene already suf-  
ficiently perswaded that your hono-  
en from the cradle haue bene train-  
ed by in the path way of vertue and  
according to the profession of a godly  
and true Christian haue receiued instructions, as  
well in the sacred scriptures, as also otherwise in  
profane learning: the knowlege of both which,  
with age hath largely growne, that ye need not my  
helpe & furtherance, for the keeping of those things  
the better in memory which ye haue with such dili-  
gence read: yet hauing an eye to your state, upon  
whose shoulders, in time, some charge of this com-  
mon wealth is like to leane, as commonly it hap-  
neth to all noble men, but most worthely in deed to  
those to whose God hath endued with the gift of un-  
derstanding and knowledge, I thought it not un-  
fit, to present vnto your Lordship, this little booke,  
Entituled, A Treatise of Morall Philosophie, ve-  
ry expedient to all estates, but most necessarie as  
Aristotle saith in his Ethicks to those that by ver-  
tue of knowlege shall haue the gouernance of  
a common wealth, which ought not onely to haue  
good wils to do wel: but also exact to know & serch  
out with diligence a reedy way & meane whereby they

## The Preface.

may at all times as with a dearly beloved familiar  
(either in heart or in hand) receiue such aduertises-  
ments and godly counsailes, as shal neuer seeme to  
swaue from such intentions, as be happily ground-  
ed in an honest and godly will: that thereby not  
onely the true order and high estate of Princes, of  
nobilitie, and honoz, of iustice, and such other lyke  
vertues, may effectually bee knowne: but also of such  
to bee rightly vnderstanded, put in vse and practised,  
by their due & peculiar offices, to the common com-  
fort and commoditie of their countrey, purchasing  
to themselves the fauour and blessing of God, and  
gathering together the incomparable treasures of  
faithfull and true heart, even prayer and praise, w<sup>ch</sup>  
payne and losse of lyfe if neede shal so require. Of  
which things forasmuch as this my labour both  
entreate, and you of a godly disposition thereunto  
inclined, and like also hereafter to put in practice:  
I thought it good to dedicate this my poore tra-  
uaile vnto your honoz. & it might the rather creepe  
sooeth vnder the safe conduct of your goodness vnto  
the hands of other that likewise are bent to seek  
sooeth & follow such godly counsailes and wittie say-  
ings, as are in this present treatise contained, to the  
increase of vertus & furtherance of all such  
good and liuely motions, as shall at  
all times rebound to the glorie  
the praise of God, and to  
the necessarie  
reliefe,  
joy and comfort of the common  
wealth. The spirit of God  
alway preferre you,  
Amen.



# Thomas Paulfreyman vnto the

## READER.



Orasunich (most gentle & virtuous Reader) as it fortunèd mee of late (being in the countrie) to bee in company with my very friend, and finding in his hand a booke, wherewith he was passing the time (entituled, The treatise of Morall philosophie) which because I had not before seene, I desired to haue it in my hand. And when I had partly read not onely of the Philosophers liues and answers, but also of their good precepts, good counsailes, and wise sayings: I was not a little in loue therewith, but most hartely desired it of my friend, til such time as I had thoroughly read it. That done I called to remembrance the like worthie and notable sentences and good counsailes, that I had often read in diuers and sundrie other works. And to the intent by placing them together, I might the better keepe them in memorie, and effectually bestow some small part of my time in such kinde of exercise, as should bee to the glorie of God (who is the author of all goodnesse), and furtherance of all good works: and for the auoiding of that pestilent and most infectious canker, cholera, whereby is ingendred, as wee commonly see by experience, such infection as shortly destroyeth both Soule and body) I minded this slender and small enterprise, which by his grace I haue most gladly finished. And after I had once againe diligently examined the saide booke, and truly noting the effect of euery chapter: wherfore they were written, whether they were of themselves perfectly one matter, or one mingled with another, I found not onely in þ one, but

## The Prologue

also in the other, such singular pleasure and earnest  
prouocation of often reading, that as a man euen in  
the midst of a pleasant & fayre garden, environed  
with banks, beautifullly set and garnished with all  
kinds of most delicate & dainty sweet flowers, & at  
libertie as him liked, to take or refuse: so there I  
found plenty & great store of such louely pleasures  
as I liked to embrace, or was mind full to wander  
in such godly exercise, I did then confer one sentēce  
with another, throughout the whole booke: & as I  
vnderstoode the matter, I placed it in þe right chap-  
ter: As if the chapter dyd chiefly speake of god, of  
the soule, or of the world, & so forth, such precepts,  
counsayles, parables, and semblables, as I found  
displaced, and were set abroad among sentences of  
diuers & sundry matters (and also those other liue-  
ly & sweet sayings, þe I had gathered together out  
of other authors) rightly placed, not only in chap-  
ters, as also the sentences, agreeable the one to the  
other, as a man would familiarly tell a tale. I haue  
also drawen into summaries þe effect of euery chap-  
ter, and where I had at the beginning of my first  
work (namely of the treatise) omitted and left out  
certain chapters (set forth by M. Bauldwin) þe first  
author thereof which dyd shew how Philosophie  
began, of the three parts of philosophie: who were  
the inuenters thereof, & the manner of teaching the  
same, as also the philosophers liues and answeres,  
notwithstanding their excellencie and goodnesse, as  
I alwaies, worthely haue, and will giue them their  
due commendation & praise in consideration of their  
wholsome, honest, & godly kind of doctrine, so pitiful-  
ly & learnedly set forth the cause, as before mention-  
ed, for þe I had selected, picked, & chosen out a great  
number

## The Prologue.

number of good counsailes, witty & godly sayings of  
philosophers, lerned men, & noble princes: like vnto  
others, in their precepts also & witty sayings, by  
him beefore gathered & put forth, doubting not a lit-  
tle, & if I should haue ioyned & said number of sen-  
tences to the whole sum of this treatise, it shuld not  
only, as then appeared vnto mee, haue seemed ouer-  
much to be enlarged, but also the more vnhandsome  
of & exact reader to be carried. Yet notwithstanding  
since both the first & second edition of his worke, fro  
my hsd, although at both times not a little enlarged  
w most liuely sentences very egregiously, notable &  
excellent: so accordingly in their right places be-  
stowed them with the addition also of certain omis-  
ted chapters at the beginning of the booke: with the  
putting to likewise, although but briesly, the lines of  
certain other philosophers, emperors, kings, & ora-  
tors, not mencioned beefore in his treatise: they  
names: of what lineage they came, & their sentences  
also following in their places, but also now againe &  
third time, considering & estimatiō of the work, & the  
great plesure & all men worthely haue therein, for the  
varietie of such louely matters, as in it is obtained,  
tending to diuers & sundry purposes, neither yet a-  
ny let or incōbzanee, easie in the hand to be carried:  
I haue the third time, as the breuitie of time wold  
permit, endeuored my selfe gladly, as I might, to sa-  
tisfie the godly readers turnes: not onely w the like  
collected sentences as beefore, cōueniently and duly  
placed throughout the booke: but also certain other  
whole chapters, of sundry and effectual causes, both  
touching vertue & vice, as also of & state of mākind  
of mans cōscience, & such lyke, to & number of seven  
or eight, most orderly set & appoynted amongst other  
chapters



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chapters, as þe effect of their cause duely requireth.  
Beseeching thee (most gentle & friendly reader) þe  
although among these my simple doings, thou shalt  
finde mee to be grosse, rude & vnllearned, barren, and  
doide of a'l such lively graces and good gifts, as in  
deed should rightly be full fraughted in the brain &  
vnderstanding of him that should take anye such  
worke in hand, to the contentation & well pleasing  
of most men: & specially of þe learned reader (whose  
eyes are plaine open, quickly to espy out such fales  
as are in deed worthe reprehension) I shall therfore  
most heartely desire thee, favourable to beare with  
mee, and with thy good contented minde, friendly  
to accepte the ground of myne earnest good will,  
where I haue (as beefore written) but little alte-  
red, and as appeareth more slenderly finished the  
saide treatise: which is (if it bee any thing at all)  
worthe but of small commendation, in comparison  
to the wittie and learned handling of the other:  
Vnto the author whereof (W. Bauldwin) I yet  
shall (as beefore) gladly and most hartely refer the  
whole commendation and praise, considering that  
by him, and through his godly diligence, I had first  
occasion to finde, whereof I haue (I trust without  
offence to God) honestly spent my tyme, if tyme  
heerein wel spent be good, and worthe the accepta-  
tion of God (although for so small a cause and lit-  
tle sparke of vertue) I haue heere good occasion  
to commend vnto thy remembraunce, with most  
humble desire, that not vnkindly, or as an vllstable  
friend or enimie to vertue, to contemne that God  
aloweth: Vnto whom & vpon whose diuine will,  
should onely depend all our will, our whole obedi-  
ence & faithfull seruise, euery man according to the  
gift

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gift of god and his vocation: by whom in consideration of his ineffable goodnesse and loue towards vs (who onely weigheth & gladly embraceth & good intents of the hart) we are either of vs encouraged without feare, boldly to represent and returne vnto him such liuely fruits of his grace (whatsoever they bee) more or lesse, as hee hath mercifully grafted in vs, beeing the author and onely giuer of all good things, our onely patrone, our straight way, & onely marke of very felicitie: fro whose order & most holy will, whosoever in any thing, writeth one inch or naile breadth, hee goeth besides the right path, and wandereth out of the way. I haue therefore good hope, that there is no christian, or one that in deeds haue professed the good rule of Christ (except he be an hypocrite or a dissabler) specially hauing & louing by and blessed benefit of God, the gift of vnderstanding & knowledge: by vertue whereof his minde should alwaies seeme in such wise, to bee so strongly fenced or armed with wholesome precepts, honest opinions, and godly intentions, throughout all his conuersation and working, that will at any time, or for any thing, and specially for a good thing, maligne or spight his friend or brother: and in sterde of friendship to purchase him enmitie, or to make of his friends his foes, though he should loose thereby (if the case so neere touch him) a great part of his owne praise & glorie. For if in all our good intents we doe reuerently examine the dignity, state, or condition of our calling, straightly entering into iudgement, rather of our owne iust causes, profession and dutie, (either to the supplanting of vice, or creation of vertue,) then rashly to stumble at other unquiet matters, to what ende in effect

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I pray you, should all our diligence and studie bee, during our liues, that they professed Christ, but ioyfull to win and allure, according to our knowledge, by our continuall traualle, by our counsailing & faithfull working, if it were possible, all men to a christian and godly life: should it once appeare through our sufferance, & any poisoned euill should possesse & infect our hearts to the contrary, & through either negligence or wilfulnesse in deceiuing our selues wee will lopter, delay, & dally with the time, with our duties, and with the gifts of Gods grace: Should not the remembraunce of our selues, what wee are, and what wee haue, bee in vs continually quicke and liuely: what haue wee, that we haue not receiued: Or to whose gloze should all such gifts as wee haue receiued bee employed. Is there any thing in vs at all touching properly our owne nature wherein wee should reioyce or seeke to be magnified: Either with the gifts of grace, to purchase worldly exaltation, and not rather giue vnto God his due honour: wee be out of all doubts, that what soeuer wee doe, or how so euer wee examine or iudge of our selues, the truth of God endureth, his iudgements are true, and according to his truth, our doings (of him) shall bee tried, & most straightly iudged. wee enter not into iudgement one with another: I iudge no man, neither let any man iudge of mee, but rather pray for mee, and I will most heartely pray for all men, that God of his infinit mercy & goodnesse, will vouchsafe to giue vnto vs his worthy seruants, the spirit of humblenesse & feare, & gratioously to illuminate our eyes, that we may see, euery good & perfect gift to bee giuen vs of him from above, to be receiued and bled with thanks giueinge:

en



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and that in his diuine presence, it may alwaies and in all things appeare, that our profession and rule, haue nothing to dooe with the cursed spirit of enuie and strife, scornfulnesse or disdaine, and the like wo:chers of iniquitie: for where such lothsome companions beare rule and are guides, there truly the wisdome and grace of God hath no place, but the wandering spirit of vnsstable and all manner of euil works: wherby is ingendred forgetfulnesse, and an vnthankfull life to God, as experience oftentimes; & in diuers things hath approued: namely in this, that vaine men in good things haue overmuch flattered themselves with the onely tast of their owne sugered fantasies, and not onely in a certain manner well digesting, as reason also would, the exquisite and picked dainties of their own traualle and godly diligence, to the increase and feeling otherwhiles of friendship, fame, & felicitie: which in deed then of all vertue and godly exercise, iustly and worthily deserueth: and which also the godly verie often in such manner gladly supporteth although in respect, the good minde of the worker, and faithfull louer of vertue, in bestowing his labour to the relieuing of other, should onely be contented with the very vertue and conscience of the honest and good deede, in secret dedicated to god, who according to his mercie & truth, moze abundantly recompenseth, but that which is greatly to be lamented, where the godly iust, & diligent trauel of diuers men, according to the grace & gift of god, hath been employed & set forth to the furtherance of vertue, knowledge, godly affectio & pittie, either touching themselves or for others comoditie, if it hath chanced to come to the ouerlooking & handling of some rancorous or scornful person finding it

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Unpicketh, emptie, barren of eloquence, bold of profound learning, excellencie, daintie or fine perfection (although in some godly matters such exact diligence & nicetie needeth not, so that the cause of god to his glory bee chiefly and simply pretended & considered) It hath seemed vnto them so loathsome: grosse, and vnflauerie, so far contrarie & disagreeing vnto their delicate and daintie dyet; that not onely they themselves euill brooking and reiecting it, as vicious, baine, or foolish, but also contenciously and by their busle inforcement hath kindled in others, the like hatred & contempt of such godly purposes, to the great discouragemēt of faithfull and willing hearts, happely and with good desires inflamed to seeke & praise of God, & to traine & adioyne by their glad in deuour, vnto their godly fellowship, some at the least to tread the path way of honestie, or rather which leadech vnto most certaine & euerlasting felicitie, the iust reward of God, most precious & blessed, prepared for euer vnto all & faithfull laborers and workmen in his iust cause, & most holy appointed & aproued works. This I haue noted, not as though I with the like occasiō should bee any thing offended, that feeling my selfe pricked should swell or stomack against any man, no truely, but only because the remembraunce of such things (not a little lamented of many) came into my minde, which I haue something touched, I trust in such wise, & I haue not iustly kindled offence against any mā. But if there be any (as in manner before rehearsed) & contrarie to the vertue of their good gifts and calling, (through the diuells sleightie inuasion & forgetfulness of & charitie of god) maliciously will depraue or spurne to defile & spot these my simple doings, or corruptly

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Corruptly extoll the glorie of their owne excellencie,  
through dispraisle or spite of this that I haue thus  
basely wrought: notwithstanding (I say) such in-  
gratitude & vncharitable attempt, without minding  
of other reuengement, I doubt not but in the ende  
God who is mercifull, gentle in reforming, and al-  
waies ready to further his good worke in them al-  
readie beegun to the increase of his glorie will send  
them a more sure and perfect guide, will giue them  
grace to be more thankfull & better to vse his bene-  
fits, remembryng thereby for ever the goodnesse and  
perfect will of God, that as there are diuers gifts,  
and diuers manner of operations in men, so there is  
but one spirit and one God that giueth and worketh  
all in all. And the gifts of the spirit of God, are gi-  
uen to every man to none other vse, but to edifie  
withall: louingly to help one another, to comfort  
and incourage one another, & every man to reioyce  
of others well doing: for loue suffereth and is cur-  
teous: it enuieeth not, it is welletth not, it ferberth not  
his owne, but reioyceeth in all godlines & truth, yea,  
it suffereth and endureth all things, to thouely glorie  
and praise of god, who truely doth know, that when  
I tooke this treatise in hande, I minded nothing  
lesse then therein to bee curious to enter into com-  
parison with any man, or pretending heerein any  
iust perfection, arrogantly to reforme other mens  
doings, or yet to seeke thereby any preferments  
praisse, or glorie: but onely for mine owne commo-  
ditie and pastime (at the first) with small traualle  
and little studie I speedely passed it through, which  
notwithstanding, after I had thus simply signified  
it, beeing seene, read, & thoroughly examined of other,  
who also noteth the order of the alteration, what  
woye



## To Prologue.

Worthy sentences of diuers matters I had gathered and put in their due places to the edifying of the reader, to the increasing of vertue and ciuill honesty, what incomperable delight, godly solace, and comfort of minde there should be found, considering the varietie and sundrie gifts of so many and diuers kindes of good sayings, and godly counsells, and how profitable they should be to all estates and degrees of men: they did not a litle encourage mee, but most earnestly desired mee in such wise to finish it, that it might bee put forth to the vse and common bittie of all men: and that my diligence heerein (although it bee but little) should not lie hid onely for mine own purpose or priuate delight, but I should with good will, as a common friend or seruant generally to all men, seeke also their profit, and in all times to do them pleasure. whose gentle requests I haue most hartely fulfilled, wishing that it were in no lesse good order set forth, then the excellencie and goodnes of the matter requireth. But I yet beseech thee gentle reader, fauourably to take in good part this my simple doing, and rather embrace this little booke for the worthinesse of the good counsailes, & wittie sayings therein contained (yet although the authois of them shal seeme to bee but familiar) then to refuse or neglect it, because it is neither finely nor wittely handled, and at the least haue this alwayes in remembrance, that a good thing thorough the vertue & excellencie of it selfe, both at all times & in all places (with small setting forth) sufficient ly appeare to be of all good men worthely embraced. And although (good reader) that Philosophie and the sayings of the Gentiles, are not to be compared with the diuine and most holy Scriptures, yet are they

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they not bitterly to bee reiected and set at naught: for  
wee bee (if wee will seeme to credit  $\bar{h}$  minds of holy  
doctors) exhorted to  $\bar{h}$  reading thereof, as appeareth  
plainely by the iudgement of S. Augustine, in his  
booke De doctrina Christiana. Cap. xl. when hee  
writeth of Philosophers, and chiesly of Plato his  
sect, declaring that if they haue spoken ought that  
is true and expertinent to our faith, wee ought not  
onely not to feare it, but also to chalenge and retain  
it, even as our owne from other men, which are in  
deede no right owners thereof. So that it shall bee  
lawfull, not onely to credit that which is contained  
in the sacred Bible ( which is the verie perfect and  
the true word of God, and touchstone whereby all  
truth is tried ) but also all other good doctrine and  
sayings agreeing to the same, whether it be of Chi  
istians, Gentiles, or of Philosophers ( as they are  
heere called ) or of what nation or name so euer they  
bee of, vnder the Sunne. And to conclud ( louing  
reader ) I most humbly beseech our almightie god,  
that hee of his most deere and tender mercie, will  
bountyfully abundantly to bestow vpon vs ( his cho  
sen children ) the gifts of his grace, that like as we  
haue professed his rule, and haue put vpon vs the  
badge and outward signe of Christianitie, & haue  
made ( as wee vse to saye at the font song ) a great  
and solempne vow, vnfained to follow, as hoie and  
liuely members, his blessed word and most holy  
commandements, and bitterly to renounce the cur  
sed enuies of his immaculate and vndefiled church  
( namely the diuell, the world, and the flesh ) and  
also being of our selues but earthly, slothfull, & slug  
gish, and altogether vnapt to  $\bar{h}$  exercise of any good  
nes, so to inspire vs with  $\bar{h}$  grace of his holy spirit,  
and

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and to kindle in vs such a zeale & fervent towards-  
nesse to the remembryng & fulfilling of this our ho-  
ly profession & chargeable vow, and so vnderstand  
and deeply consider of the sacrament, what diuers-  
fite there is betwene the flesh and the spirit: what  
mortification of fleshly lusts, burning of Sinne, and  
what rising againe into newnesse of life it spiritu-  
ally representeth: And so like new borne children &  
perfect christians, in our conuersation to shew our  
selues, & generally & before all those, whome we call  
Gentiles or heathen, (whose godly sayings and  
good counsailes heereafter followeth) our liues and  
christian conuersation may so clerely shine vnto the,  
that the rates and bright shining beames of our  
godly examples kindled in vs, & comming from the  
everlasting light of all worlds euen Iesus Christ  
our head (who mightely powreth the light of his  
grace, into his most holy and vndefiled bodie.) And  
so floweth into the numbers, and with powre vtre-  
meth strength according to the measure & quantitie  
of faith, may so comfortably appeare vnto them &  
among them, that so many as are called, and bee  
lambs of his small flocke (dispersed heere and there  
throughout the whole world, & chosen to salvation  
before the foundation of the world, & are onely hid  
to himselfe) may bee I say, by our vnspotted liues  
and dayly prayer, the sooner trained in, vnto the fee-  
ling of Gods vnspokeable mercie, in the blood and  
death of Iesus Christ his soone and our saulour.  
And that they may euen from their vertue harts con-  
fesse: (they with vs, and wee with them) the true  
Catholike faith: and so to trade our selues the one  
with the other in holinesse and righteousness all the  
daies of our liues to the glory of God the Father.

Amen.



# Of the beginning of PHILOSOPHIE.

## The first Chapter.



Some perhaps seeing we intend to speake of a kinde of Philosophie, will moue this question more curious then necessarie: where, and how Philosophie beegan, and who were the inuenters thereof, and in what nation. Of which, altho there is so great diuersitie among writers, some attributing it to one, & some to another, as the Trassians to Orpheus, the Grecians to Linus, the Libians to Atlas, the Phenicians, to Oecehus, the Percians to their Magos, the Assyrians to their Chaldes, the Indians to their Gimnosophistes, of which Budas was chiefe, and the Italians to Pichagoras, the French men to their Druides, bringing eche one of them probable reasons to confirme heerein their opinions: It shalbee harde for a man (of our time) in which many writings are lost, or at least hyd, fully heerein to satisfie their question. Nevertheless for so much as God himselfe (as witnesseth our most holy Scriptures) is the Authoꝝ and beginning of wisdom, yea wisdom it selfe, which is called of the Philosophers, Sophia, therefore I suppose that God, which alwaies loued most the Hebrewes, taught it them first: if yee aske to whome, I thinke (as also testifieth Iosephus)

## The first booke

to his seruants Noe & Abrahā, who being in Asiria taught it both to the Chaldes & to the Egyptians. The sonnes of Seth, were also studious in Astronomie, which is a part of Philosophie, as appeared by the pillars, wherein after Noes flood (which they by their graundfather Adam had knowledge of) their science was found by them engraued, & after the flood was by Noe and his Children, taught to other Nations, of which I graunt that he which euery countrey calleth the first finder, hath bene in the same countrey better then the rest: as among the Egyptians, Mercurius, Trismegistus, or Hermes, whose works both diuine and Philosophicall, exceede farre all other that thereof haue entreated. Neuerthelesse, the Grecians (which haue bene alwaies desirous of glorie) challenge to themselves the inuention thereof, and haue therein taken great paines, naming it first Sophia, and such as therein were skilled, Sophistes or wisards, which so continued untill Pithagoras time, which beeing much wiser then many other before him, considering that there was no wisdom but of God, and that God himselfe was alone wise, called himselfe a Philosopher, that is a loue of wisdom: and his Science Philosophie. There were besides these Sophistes another kinde called Sapientes or Sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus: & thus there were in all three sects, that is to saye, Wisards which were called Sophistes, & Sages which were called Sapientes & louers of wisdom, which were called Philosophers: all whose science was Philosophie, as wee may call it, naturall wisdom: Of which the kinde called Ionica, beegan in Anaximander, and ended

in Theophrastus. And the other kinde called Italic, began in Pythagoras, and ended in the Epicure.

Of the three parts of Philosophie.

The. ij. chapter.

**P**hilosophie is sorted into three parts, Physicke, Ethike, and Dialectike. The office of Physicke is, to discern and iudge of the worlde and of such things as are therein: It is the parte of Ethike to treat of life and manners: and it is the duetie of Dialectike that is Logike, to make reasons to proue and improve, both Physicke & also Ethike, which is morall Philosophie.

Now as for Physicke, although it altogether be not from our purpose, for why, it conserueth the bodie in health, without which morall wisdome auayleth little: yet because it is more then we may accomplish, shall bee omitted, and such as therein haue delight, (which all ought to haue, that loue their bodily health) may reade Galen, Hyppocrates, Aristotle, and other such, which thereof intreate plentifully, absolutely, and perfectly.

Logike also, because our matter is so plaine that experience daylye proueth it, shall not greatly neede for our purpose, which desire rather to be plaine and well vnderstanded, then either with Logike or Rhetorike, to dispute and garnish our matter. But morall philosophie, which is the knowledge of precepts of al honest maners, which reason

B.ii.

acknow:



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acknowledgeth to belong and appertaine to mans nature ( as the things which wee differ from other beastes ) and also is necessarie for the comely gouernance of mans life shall heere be spoken of : not reasoned to the tryall but simple and rudely declared : yet so that such as therein delight, although not fully satisfied, shall not bee bitterly deceiued of their purpose.

Of the beginning of Moral Philosophie.  
Capitulo. iij.

**N**ecessitie as I iudge ( and that not without cause ) was the first funder out of Moral Philosophie: and experience which is a trustie teacher, was the first maister thereof, and taught such as gaue diligence to marke and consider thinges to teach and instruct other therein. And because Socrates in a manner despising the other two kinds of Philosophie, added this as the third, and taught it more than any of the rest, therefore ( because men must bee the beginners of mens matters ) I assent with Laetius, to call him the first beginner thereof.

For although euen among the Atheniens, the Sages, as Thales and Solon both spake & wrote of like matter befoze him, yet because hee so earnestly imbraced it, and equally placed it with the other rayne, hee deserueth well the glorie of the first beginner thereof, and although hee wrote it not in bookes ( for which as him thought hee had a lawfull excuse or rather a good cause ) yet his disciple Plato hath written such thinges of his teaching, as few so fully wrote of befoze: which was as it is current.

dent, many yeres before Iesus the sonne of Syrach,  
whose worke wee (for the puritie of the doctrine  
therin contained) reuerence and honour, which as  
he himselfe calleth it, is a booke of morall wisdome,  
though full of diuinitie, as are also many of Pla-  
toes workes, as witnesseth Saint Augustine. And  
therefore because Socrates was before Iesus Syrach,  
I refer the inuention, I should say the beginning  
thereof vnto him. As for Salomons workes, are  
more diuine then morall, and therefore I rather  
worship in him the diuinitie, then ascribe the begin-  
ning of morall Philosophie: wishing all men, and  
exhorting them, both to learne and to follow those  
so diuine and holy counsailes, bittered by him in his  
booke of Proverbs.

Of the kindes of teaching of Morall  
Philosophie. Cap. iiii.

**A**ll that haue written of Morall Philosophie,  
haue for the most part taught it, either by pre-  
cepts, counsailes and lawes, or else by proverbes, and  
semblables. For which cause it may be well diuided  
into three kindes: of which the first is by coun-  
sels, lawes, and precepts, of which Licurgus, So-  
lon, Socrates, Cato, and other more, haue written  
much, counselling and admonishing men to vertue  
by precepts, and by their lawes fraying them from  
vice.

The second kinde of teaching, is by proverbes &  
Adages: which kinde, of Philosophers most com-  
mon is vsed, in which they shewe the contraries  
of thinges, preferring alway the best: declaring  
therby both the profits of vertue, & the inconueni-  
ences

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ences of vices, that wee considering both, may increase the good and eschew the euill,

The third kinde is by parables, examples and semblables. Wherein by easie and familiar truth, hard things, and more out of vse are declared, that by the one, the other may bee better perceiued and borne in minde: which way our Saviour Christ himselfe, when hee taught the grosse Iewes any diuine thing, most commonly hee vsed parables, semblables, and examples, (though differing in some what) draw all to one ende, and are therefore of one kinde. The which kinde Aescop most of all vsed, alluding and bringing vnrasonable things to teach and instruct men in graue and wagghe matters.

The liues and answers, TO  
And first of Aristotle.  
The v. Chapter.

**A**ristotle the sonne of Nicomache a Stagerite, was welbeloued of Amintas king of Macedon, both for his learning and also for his wisdom. Hee was Platons disciple, and passed far all the rest of his fellowes: hee had a small voyce, small legs, and small eyes: hee would goe richly apparayled with rings and chaines, minionly rounded and shaven. Hee had a sonne called Nichomach, by a Leu-men. Hee was so well learned, that Philip king of Macidonie, sent for him to teach his sonne Alexander, who beecause hee reprovcd him so much, caused him to dye. But Apollodorus saith, that hee came to Athens agayne, and kept the Schooles there and died.



died when hee was iiii. yeere olde. Hee was an excellent good Philition, and wrote thereof many goodly workes. Hee vsed to wash himselfe in a basin of hot Oyle, and to carrie a bladder full of hot Oyle to his stomacke: hee vsed also when hee slept, to hold a ball of brasse in his hande, with a panning vnder his bedde side, that when it fell, it might wake him. Being asked what baumage a man might get by lying: hee answered, to bee vnbeeleeued when hee telleth truth. Many times, when hee inueted agaynst the Athenians, hee would say, that they had found out both fruites and lawes, but knew how to vse neither of them. Hee would say, that the roots of liberall sciences were bitter, but the fruits very sweet, it was told him that one rayled one him, to which hee answered: when I am away, let him beate mee too. Being asked how much the learned differed from the ignorant: hee answered: As much as the quick differ from the dead. Hee would say, that learning in prosperitie was a garnishing, and in aduersitie a refuge. To one that boasted, that hee was a Citizen of a noble Citie, hee saide, boast not of that, but see that thou bee worthe to bee of such a noble Citie. Being asked, what was friendship: hee saide: one soule dwelling in many bodies. Being asked what hee gotte by Philosophie, hee saide: I can dooe that vnbidden, which some can scarce dooe, compelled by the law. Being rayler on to his face, and not regarding, and the rayler asking him, whether hee had touched him or no, hee sayd: Good Lord, I minded thee not yet. Being reprooued, because hee gaue wages to one, that was scarce honest, hee saide: I giue it to the man,

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and not his manners. Thus and such like hee spake and wrote many goodly bookes, of which we haue (though not the one halfe) yet so much as in our age is thought sufficient for one man to haue knowen and written, out of which, his most pithie Proverbs for our purpose shall bee added in place most conuenient.

### Of Anacharsis. Cap. xj.

**A**Nacharsis the Scythian, was the soone of Gnuarus, brother to Caduidus, king of Scythia. But his mother was a Grecian, by reason whereof hee was learned in both the languages, and wrote much both of the Scythians and Grecians lawes, and also of warres and martiall assayners. Socrates sayth, that hee was at Athens in the first Olympiade vnder the Prince Eucrates. And Herimippus sayth, that hee went to Solons house, and when hee was at his gate, desired one of the house to tell Solon, that Anacharsis was without, who desired greatly if he might, to be his guest, and haue his acquaintance. When the seruant had tolde Solon his message, hee sent him word agayne, that hee made guests of his owne Countrie folkes: Which when Anacharsis heard, hee went in boldly and said: Now am I in my Countrie. And when Solon saw his wit and wisdom, hee admitted him not onely for a guest, but also for a principall friend: Hee had this one goodly saying, worthe to bee noted. The vine bringeth forth three grapes. The first of pleasure, the second of drunkennesse, and the third of sorrow. Being asked, what should cause a man most to bee sober: hee saide, to beeholde, see, and remember.

remember the filthie beaftinesse of monkaras.  
 Being on a tyme in a shippe, after that he knewe it  
 was but foure inches thick, he saide that they were  
 nigh death that sailed. Being asked what shippe  
 was most sure: that (quod hee) that commeth safe  
 to the haven. When hee was demaunded whether  
 there were moe dead then a liue, hee asked in which  
 shode hee should count Martyners. Being bypraied  
 of a man of Athens, because hee was a Scythian: in  
 dedde (quod hee) my countrie is a reproch to mee,  
 but thou art a reproch to thy Countrie. To one  
 that asked him, if a wise man might marrie a wife,  
 hee said: what thinkest thou that I am? And when  
 the other affirmed that hee was a wise man: well  
 (quod hee) I haue married a wife. When he was  
 reproued of fearefulnesse, hee saide that his feare-  
 fulnesse caused him to abstaine from sinne. To a  
 woman that sayd hee was foule and ill fauoured, hee  
 saide, thou art so foule and filthie a myzour, that my  
 beautie cannot be seene in thee. When it was asked  
 him why wise men would aske counsell, hee answered,  
 for feare of mingling their wills with theyr  
 wittes.

To a Painter that was become a Philition,  
 hee sayd: The faults that thou madest before in thy  
 workes might soone bee espied: but them that thou  
 makest now are hidden vnder the earth: For dead  
 mens diseases are buried with them. Being asked  
 what was both good and euill to man, he answered,  
 the tongue. Hee would say, the market was a place  
 appointed for men to deceiue in, and to apply them-  
 selues to auarice. To a young man that was his  
 guest, which standred him, he sayd: well yong man, if  
 while I art yong, thou canst not suffer wine, when



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thou art olde, thou must bee content with water. Hee was the first (as some thinck) he inuented the anker. Hee was long time with Solon, and thence returned into his owne Countrey, and there intending to change their lawes, & to haue established the Grecians lawes, was slayne of his brother with a shaft, as hee rood on hunting, and when hee felt his death wound, hee said: I haue beene preserued in Grecia by wisdom and learning: but at home and in my countrey, I perish thorough enuie. Some write that hee was slayne, while hee was sacrificing after the manner of the Grecians. The rest of his sayings shall bee spoken of in the next places.

### Of Antisthenes. Cap. 7.

**A**ntisthenes, the Sonne of Anticles, was borne at Athens, and was disciple to Gorgias the Oratour, of whome hee learned to pleade: and from him hee went to Socrates, of whome hee learned wisdom and morrall Philosophie. To a young man that woulde bee his Scholler, which asked what hee needed to his learning, hee answered: a new booke, and a new wit: When it was told him that Plato spake euill of him, hee saide: it is kingly to bee euill spoken of, when a man doth well. Hee would say, that it were better for a man in his necessitie, to fall among Ravens, then among flatterers: for Ravens will eate none but dead folkes, but flatterers will eate men being aloue. Hee would say that Cities must needs decaie, where good men were not known from the bad. Being praysed of euill men, hee saide: I feare mee that I haue done some euill.

hee

hee would say it was a great oversight Athens  
they purged theyr wheat from Darnell, and theyr  
warres of cowardly souldiers, that they purged  
not theyr common weale from enuious people.

Being asked of a man what was best to learne,  
hee saide, to vnlearne the euill that thou hast lear-  
ned. Hee alwaies tooke Plato for proude, disday-  
nous, and high minded: Insomuch that when hee  
mette him at a triumph, whereas there were ma-  
ny goodly and couragious neghbing hoyses, hee  
sayd: O Plato, thou wouldest haue made a good-  
ly hoise. Hee wrote many goodly bookes, and  
spake many proper and pithie sentences, which  
shall hee spoken of heereafter. Hee dyed of a dis-  
ease when hee was very olde. It is sayde, that  
when hee was sick, Diogenes came to visite him,  
hauing a blade by his side: and when hee said, who  
shall ridde mee from my disease? Diogenes shew-  
ing him his sword, said, this same shall. To which  
Antisthenes sayd, I spake of my griefe, and not of  
my lyfe. There were more of this name, but hee  
lyeth buried at Athens.

### Of Anaxagoras. Chap. viij.

**A**Naxagoras was an exceeding wel learned man,  
and came of a good stocke: his fathers name  
was Eubulus. Hee was verie wittie in Philo-  
sophie, and wrote much thereof. Hee was of a  
noble courage, and very liberall. For why? hee  
gaue away all his patrimonie: And when his  
friends reproued him therefore, and sayde, that hee  
tooke no care for his goods: what neede I (qd hee)  
with ye take care therfore. At last hee went fro them,  
and

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and gaue all his minde altogether to the studie of Philosophie, regarding neither the common weale nor yet his owne profit, insomuch, that when one asked him if hee regarded not his Countrey: Hee answered, yes, the chiefest thing I care for, is my Countrey: pointing with his finger toward the heauen. Hee was in Xerxes time, and began to teach of Philosophie at Athens (as sayeth Valerius) when he was but xx. yeere olde, and taried there xxx. yeers. Hee saide that the Sunne was made of burning iron, and that there were mountaynes and valleges in the Moone. Some saide that hee tolde beefore of a stone that fell from Heauen into the floud Egis. To one that asked him, if the mountaines Lamplaecen should euer bee part of the sea: yes (quod hee) if the time faile not. Beeing asked for what intent hee was borne, hee said, to beehold the heauen, & Sun, and Moone. To a man that was very penfull and heauie, because hee should die in a straunge countrey, he said: Bee of good cheere friend, for the way that goeth down to hell is euery where. Silenus writeth that in Prince Dimilus time, there fell a stone from heauen, & that Anaxagoras there through held opinion, that heauen was made of stone, and that but for the great compasse of the building, it would sodainly fall: Sorion saith, that hee was accused for this and such like matters, and lost much of his goods therefore and was banished. But other write that Tucidides accused him of treason, and being absent, was therefore condemned, at which time also his children died. And when it was tolde him how he was condemned, and his children dead, as touching his condemnation, hee sayd: nature hath giuen like sentence both of my condemners & mee.

And



And as touching my children, hee saide: I know that I begot mortall creatures. Neuerthelesse afterward he was saued by Pericles, & departed from Athens vnto Lampfacum: and beeing xlii. yeeres olde, died there. Being asked of the Citle, if hee would haue any thing done for him: hee willed that the same moneth in which hee died, the children of the towne should yeerely play, and that they should keepe that custome for ever. Which graunted, they buried him honorably, and set vp a goodly Epitaph vpon his tombe. His goodly sayings shall be spoken of in their places.

### Of Archlaus. Chapter 9.

Archelaus the sonne of Xenobus (as saith Hippoborus) was a good philosopher, and very studious in Platoes workes. Hee was first an hearer of Antilochus, a Mathematicke, & afterward of Theophrastus. Hee was a very witty fellow, and of a prompt spirite, & graue in communication, & much exercised in writing, and gaue his minde to poetrie. He delighted so much in Homer, that euery night before he slept, he would reade somewhat in him. Hee learned Geometrie of Hipponicus, and was thereto so dull, and yet so well learned in the craft, that he would say, that Geometry fell into his mouth, as hee gaped. Hearing men singing Meters that he had made, ill fauouredly, he kicked them on the sides, saying: yee breake mine, and I will breake yours. Being called to a sicke man, perceiuing that hee was sicke for thought and lacke of riches, hee comaued vnder his pillowe a sacke full of mony, which he finding, was so iopous that hee recovered

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wered straight waies. When he was bid to solute  
a riddle at a banquet, hee said that the chiefest point  
of wisdom was, to know to what purpose each  
time was meetest. To him that asked him why many  
schollers of euery sect became Epicures, but none  
of the Epicures became of other sects, he said: be-  
cause that cockes were made of men, but neuer men  
of cockes, or as some saye, capons be made of cockes,  
but neuer cockes of capons. Being reprovued because  
he challenged not a yong man, whome he had right  
to, he excused him properly, saying: it is not possi-  
ble to draw soft cheese with an hooke. Being as-  
ked what man was most in trouble, thought & care,  
he said: he that desireth most to be at quiet & rest. Be-  
ing asked whether it were better to marrie a fayre  
woman or a foule, he answered, if thou marry a foule  
one, thou shalt haue grieve with hir, but if thou take  
a fayre one, shee shall make thee cuckold. Hee called  
old age the hauen of all tribulations. He said it was  
a great euill, not to be able to suffer euill. To an en-  
uious man which was very sorrowfull, hee saide:  
I know not well whether euil haue chanced to thee  
or good to another: signifyng therby that enuious  
men are as sorrowful for others prosperitie, as for  
their owne aduersitie. As he sailed among theues,  
by chance they met with ships of true folke, which  
the theues espying saide: we may chance to die if  
we be knowen, & so may I ( quoth he ) if we be not  
knowen. These and such like answeres he gaue, and  
died at Athens, when as was 80. yeere olde, beeing  
ouercome with much wine. And was reputed more  
among the Athenians, then any other of the Phi-  
losophers. His pithie prouerbes shall be spoken  
of heereafter.

Aristippus (as saith Aeschines) came to Athens to heare Socrates, whose excellent wisdom was spoken of euery where. But when Socrates was dead, hee flattered Dionisius and became a Courtier. He was a merrie witted fellow, & could scourne himselfe meeke to all times and places, insomuch that Diogenes called him the kings hound. When hee on a time had espied Diogenes gathering of hearbes, and making pottage, he saide: if thou Diogenes couldest flatter Dionise, thou shouldest not neede to make woorts. To whome Diogenes said, if thou also couldest bee content to eate and gather woorts, thou shouldest not need to flatter Dionise. When one made his boast that he had learned much he saide, that learning consisted not in the greatnesse, but in the goodnesse.

To one that made great brags of his swimming, he said: art not thou ashamed to boast of this, which euery Dolphin can doe. Being reprovued because he hired a Rethorician to plead his cause, he said, when I make a banquet, I vse to hire a cooke. When his seruant which iournied with him was tired with the waight of the money which he carried, he said, that which is too heauie cast out, and that which thou canst, carry. Bion saith, that as he sayled perceiuing that he was in a Pirates shippe, he tooke his money & compted it, & then as (against his will) let it fall out of his hand into the sea, and mourned for it outwardly, but said inwardly to himselfe. It is better that this be lost of me, then I be lost for this. Dionisius commanded, that al his seruants should dance in purple robes, which Plato would not do, saying:



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I will not put on a womans garment. But Iris  
trippus did, & when hee began to daunce, hee sayde,  
in monken feates the sober offend not. It chaunced  
that hee sued to Dionysius for a friende of his, and  
being denved, fell downe before his feete, and when  
he was reprovved therfore, he saide: I am not in the  
fault, but Dionysius, which hath eares in his feete.  
This & many like answeres he gaue, which who so  
listeth to reade, may looke in the Apothegmes of  
Crasimus, wher he shal finde inough: which because  
it appertaineth not greatly to our purpose, we will  
omit, & intreate of his good precepts & Proverbs,  
in the places thereto apointed.

### Of Agefilaus, Chapter. xi.

Agefilaus (surnamed the great) was the first king  
of the Lacedemonians. He was a notable prince of  
excellent vertue, even from his childhoode, as in  
truth, iustice, temperance, noble courage, liberalitie  
and continencie. Wherfore he was so much honour-  
red, and prospered so well, that he subdued to the  
Lacedemonians innumerable Cities and Coun-  
tries in Asia and Greece, of whose wisdome and  
prowesse, remaineth yet many remembrances. And  
returning on a certaine time from Aegipt by a so-  
daine tempest, being driven vpon the coast of Libya,  
died when he was foure score and foure yeeres of  
age.

### Of Alexander Seuerus, Chap. xij.

Alexander Seuerus, sometime Emperour of  
Rome, was a Sirian, borne in the Citie of Ar-  
cene,

cene, his fathers name was Varius, who was lineally descended from the noble house of Metellus a Romane, called Metellus the vertuous. His mothers name was Mammea, hee raigned thirteene yeeres. Hee was vertuous, wise, gentle, liberal, sincere, and to no man hurtfull. Hee was of visage faire, and well proportioned in bodie, large & goodly of personage, and therewith was strong & durable to sustaine paines, as hee that knew his owne strength, and in the preserving thereof, was not found negligent. Thereto hee was amiable and towards every man gentle and easie to be spoken to. By the diligence of his good parents, hee was ever from his infancie brought by in the studie of good letters, and all manner honest learning, as well martiall as ciuill, hee reuerenced learned men greatly. And did nothing in the common weale, without the assistance of wise and learned counsaillors. Hee was at the last wickedly slaine & his mother Mammea, by one Mariminus, whom hee of a Mulettor, had aduanced to high dignities.

### Of Alexander the great. Cap. xiii.

Alexander (surnamed the great) was the sonne of Philip King of Macedonie, In his youth he was instructed by Aristotle in learning. Hee was fortunate in all his desires. Hee was of a valiant and stout courage. For being but twentie yeeres of age, hee vndertooke the enterprize to conquere all the whole worlde by a certaine armie of men prepared of his father Philip, which was of xxxiij. M. footemen, and iiii. M. b. C. horsemen. hauing no Captains vnder the age of three skore yeeres.

C.

And

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And so enterprised with most valiant courage, and did set vpon the whole world, & had alway the victorie of his enemies. Hee reigned xii. yeeres. And returning homeward from the wars (in the midst of his glory) at the Citie of Babilon he ended his life.

### Of Ambrose. cap. xiiii.

Ambrose was a Romaine bozne, of a right ancient and noble house, and was sometime Consull of Rome. Hee was a man of great fame, and of such holynesse, such gentlenesse, and of such excellent wisdom, that not onely in his life time, but also after his death hee was had in great honor throughout all the world.

### Of Augustus Caesar, Cap. xv.

Augustus was the second Emperour of Rome: who as soone as hee heard of the death of his vncle Iulius, hee hasted from Appolonia to Rome to possesse his inheritance, and to reuenge the death of Caesar. He reigned fixe and fiftie yeeres, and ended his life at Nola, and was buried at Rome, in the field of Martius: whose death the Senate (for his vertue, wisdom, and worthinesse,) did so lament, that they said that they would either hee had not ben bozne, or else beeing bozne, that he had not died.

### Of Bias Prienneus. cap. xvi.

Byas Prienneus (as saith Dyogenes) was bozne in Priena. His fathers name was Tuctamius. Satyrus appointeth him the first of the seven Sages,



ges. And many gesse that hee was very rich. Phanodicus writeth that hee redeemed many wench-  
ches of Messena, which were captiues & brought  
them bp as his owne daughters, and afterwards  
giueing them dowries, sent them home againe to  
their countrey vnto their friends. Not long after,  
certaine fishers found a golden trestle or tryuet, on  
which was written, Sapienti, that is to saye: Giue  
this to a wise man. Which when þe forenamed wen-  
ches fathers heard of, they saide: Byas was a wise  
man, & sent it him; but when he saw it, he said, Apol-  
lo was a wise man, and that he had sent it him. We  
finde that when his countrey Priena was besieged  
of Aliattes, hee fed two Hules for the nonce, in so  
much that they were exceeding fat, and droue them  
forth into his ententes tents, which when Aliattes  
saw, hee was amazed, thinking by þe fatnesse of the,  
þe they had had great plenty of all things. And ther-  
fore minding to areise the siege, hee sent a messenger  
into the citie, to search the trueth. And when Byas  
perceiued the kings entent, hee made many great  
heapes of sand to bee couered with wheate, & shew-  
ed them to the messenger: which when the King  
knew, thinking þe they had great plentie of vitails,  
made peace with them, and sent commaundement  
to Byas to come vnto him, to which Byas an-  
swered: I commaunded the king to eate Onions  
and to weepe.

He wrote aboute two thousand verses. Being  
asked what was difficill: hee sayd to take in good  
worth aduersitie after prosperitie. On a time hee  
sayled among wicked men, and when the ship was  
soze shaken with great tempest, and those wicked  
men called vpon God, peace (quod hee) least he see

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your sayling from hence. To a wicked man that asked him what was goodnesse, he gaue no answer. And when hee asked why hee answered him not, hee sayde, beecaue thou enquirest of that which pertai- neth not to thee. Hee would saie that he had rather be iudge amōg his enimies, thē among his friends : for of his enimies hee should make one his friend, but among his friends hee should make one his foe. Weeing asked in what deede a man reioysed most, hee answered, when he gaineth. Hee was a good Ora- tour, and when hee was very olde, as he pleaded a cause for one of his friendes, after hee had done his Oration, being weary and faint with speaking, hee rested his head in his Nephewes lappe, which was his daughters sonne, and when his aduersaries be- gan a fresh and had finished, and the Iudges had giuen their sentence on his side, whose part Bias tooke, as soone as the iudgement was ended, hee was found dead in his nephewes bosome, which buried him worthely. And the Cittizens of Grie- na dedicated a Chappell to him, which is called Tewtonium. Hee would say alway the greater part are euill. The rest of his sayings shall be spo- ken of in their places.

Of Chilo the Lacedemonian,

Cap. xvii.

Chilo the sonne of Damagetus, was borne in La- cedemonia. Hee wrote many verses, & held an opini- on, y<sup>e</sup> man by reason might comprehend y<sup>e</sup> foreknow- ledge of things to come, by y<sup>e</sup> might & power of his manhood. Ther were in his time (as saith Socrates  
and

and Pamphillia) diuers officers, of which one was most noble, and the Officers called Ephori, which were Kings fellowes. Wherefore his brother being angrie because hee would not take that Office, sith hee himselfe had beene in it before: O brother (quoth hee) I can suffer wrong, and so canst not thou. This man as Herodorus writeth in his first booke of his histories, seeing on a time Hipocrates sacrifice, and besells in Olympo to burne without help of fyre, counsayled him eyther to liue chaste, or if hee were married, to put away his wife, and slay his Children. Some say that when Esop (which was in his time) asked him what Jupiter did, hee answered: hee meekneth the mightie, and exalteth the lowly. Being demaunded wherein the learned differed from the ignorant, hee answered, in theyr good hope. To him that asked what was harde, hee said: to keepe close secret counsaile, to keepe a man from idlenesse, and to suffer wrong. Hee liued so well, that when hee was olde, hee sayde that hee neuer in his life to his knowledge had done any evil, saue that on a time when hee should haue beene Judge among his friends, and would doe nothing contrarie to the law, hee perswaded one to appeale from him to some other Judge, that thereby hee might both keepe the law, and also his friend. The Greeks reioyced in him much, because hee prophesied of Githera, an Iland of Laconia. For when hee had well aduised both the nature and scituation thereof: would to God (quod hee) that either this Iland had neuer beene, or else that it had been drowned as soone as it was seene: A worthe and propheticke saying. For Demaratus flying from Lacedemonia, counsailed Xerxes to keepe a pause of



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ships in that Island. And surely if hee perswaded him thereto, hee should haue got great riches by Grecia. And afterward Niccas (after hee had warred at Peleponesis) ouercame the place, and made it a refuge for the men of Athens, and afflicted soe the Lacedemonians. Hee was briefe in communication, insomuch that briefe speaking was of his name called Chilonia. Hee was about the li. Olympiacke. In which time Aesopus the Orator was in his flower, which was in the yere from the worlds creation 1624. hee died at Pisa, sayth Hirmippus, while hee kissed his sonne that was crowned in Olympia, being ouercome both with Joy, and also with age. The rest of his sayings shall bee spoken of in theſe places.

### Of Cicero. Chap. xviii.

**M**Archus Tullius Cicero, was sometime Consul of Rome: whose diuine eloquence, abundant learning, sharpnesse of wit, dextertie, in arts, & most ardent loue toward the common weale of his Countrey, cannot bee sufficiently expressed by no mortall mannes tongue or penne. His ancestors were named Cicerones, because that Tullius Appius, a noble King of Volſis, and one of the progeny, had on his nose a marke lyke a Chiche, which is a kinde of pulse called Cicer.

### Of Crates Thebanus. Cap. xix.

**T**he Thebane Crates, Abscondus sonne, was one of Diogenes excellent Schollers. For as Antistheſ

Antisthenes sayth, when hee saw Sporculaphus in a certaine Tragedy holding a carrying basket, hee fell straight to the sect of the Cinikes, and beecame Diogenes Scholler, and being a noble man, he sold away his inheritauce, and the money which hee made thereof (which was aboue two hundred of Talents of our money) hee deuided among the citizens. And continued so constantly in his Philosophie, that Philemon sayth thus of him in a Comedie.

Ekate crassum vestiebat pallium,  
Sed hieme pannum vt temporans esset.

Which may bee sayde in English thus.

In Summer time hee ware his garment thick.  
But thin in Winter that hee might bee sober.

Diocles sayth that Diogenes perswaded him to forsake all his goods, and to cast his money into the Sea. And when diuers of his kindred came to him, indeauouring to dissuade and withdraue him from his purpose, hee beat the away with his staffe, and would not bee perswaded. Demetrius Magnificus sayth, that hee deliuered a stocke of money to a friend of his, vpon this condition, that if it should happen his children to bee fooles, hee should deliuer it vnto them, but if they beecame learned and philosophers, then to distribute it to the common people, because (as hee said) Philosophers needed nothing. Hee despised so much all vaine glorie of apparell, that (as Zeno saith) hee sowed a sheeps skinne vpon his cloake, to make it the more vncomely. So little hee regarded daintie fare, that when Demetrius Phalerius sent him bread and wine, he chid to him, saying: wold god that fountains wold also yeld bread. Whereby it appeareth that hee drank water. Hee bridled so much

his

C. liij.

his

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his other affections, specially anger, that when Nichodrome a minstrell had stroke him on the face, hee ware a paper on his forehead ouer the wounde, wherein he wrote, this did Nichodrome. Hee would for the nonce raile and scold with harlots, to enure himselfe to suffer all reproches. Hee was so euill fauored and filthie withall, that whensoever hee exercised himselfe, hee was scorned at: Wherefore holding by his hands, hee vsed to say to himselfe. Hope well Crates, for thy eyes sake and the rest of the body, for thou shalt by and by see these scorners taken with some disease, and shalt heare them say y thou art happie, blaming themselves for their own folly. When king Alexander asked him whether he wold haue him to restore and reedifie Thebes his natus countrie: what needeth that (quod hee) for peraduenture another Alexandar shall pluck it downe againe. As for my countrie, quoth hee, which is povertie and dispising of glorie, neede no reparation, but is so well and strongly built, that fortune can haue no power against it. For I am a Citizen of y spite y men beare to Diogenes, which needeth feare no treason. This citie he describeth properly in these verses.

Translated out of Greeke.

Est quædam medio constructa Vrbs Mantica fastu  
Pulchra quidē est, pinguis, circumflua, rebus egena:  
Quam nullus parasiticus adit: stolidusue penetrat.  
Deditus aut quisquam damnosis ganeo scortis:  
Allia sed panes, ficus profertq; lupinos,  
Non pro gloriola capiunt, aut sordibus arma.  
Which verses may thus bee Englished.

There is a certaine Citie sayre.

Staffewaleton by name,

VWhich



VVhich stands built in the very mids  
of pride, most high of fame.

Goodly it is, fertile and fat,  
and flowing round about,  
Yet of most daintie things it is  
but bare and poore no doubt.

To it there comes no parasite,  
none such fond glosing wight,  
None such as harmfull harlots haunts,  
and liues in lewd delight.

Gerlike it hath and household bread,  
and such playne simple cheere,  
VVith wholsome fruits and such like things,  
that are not bought too deere.

The folke therein liue all at peace,  
to war they list not fare :

For glory wayne, nor yet for mucks,  
that breeds nought else but care.

Hee was maruelous hot and sharp in reproo-  
uing of vices, and thereby got him this by name,  
Durexanites, as we might say, Master Controller.  
For hee would goe into euery mans house, and  
playnely disproue whatsoener hee misthke. Hee pre-  
scribed this dietarie or dailely wages following, to  
shew how preposterously all things were regarded.  
Giue thy Cooke ten pound, thy Physitian a groat,  
thy flatterer five talents, thy counsaillour smoke,  
thy harlot one talent, thy Philosopher a dandypat.  
To one he asked him, what remedie were to quench  
loue, hee made this answere : hunger swageth loue  
and so also doth time, but if thou bee not able to bfe  
any of these, take an halter. Hee would say, When  
ought to studie Philosophie so long, till they pers-  
ceiued Captaines of armies to bee Asse drivers.

C.v.

hee

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Hee liued so long, that hee was crooked for verie age, and then seeing himselfe draw neere his end, he looked on him and saide thus.

Vadis nunc optime curue,  
Vadis ad Orci ades, longa gibbose seuesta.

That is.

Now goest thou hence good crooked wight,  
to dwell with Pluto for aye,  
VVith bunched backe yee crookt for age,  
groueling thou goest thy way.

Of Diogenes. Cap. xx.

**D**iogenes, as saith Diocles, was borne in a town called Cinope, his father beeing called Icecius Mensar, who beeing imprisoned for counterfeiting theys coyne: Diogenes which was of counsell with him fled, and came to Athens, where hee met with Antistenes, who bntwilling to receiue him (for why hee neuer would teach any) hee overcame with his perseuerance. And when his master on a tyme toke by a staffe to beat him, hee put vnder his head, saying: strike, for thy staffe is not able to drue mee away, so long as thou canst teach mee ought. Hee liued simply, as one that was out of his countrie, and comforted himselfe much, with beeholding the little mouse, which neither desired the chamber, nor feared the darke, nor was desirous more of one meate, then of another: whose nature (as night as hee could) hee followed. Hee wore a double cloak, & made him a bag, wherein, hee wrapped him when he slept, and put therein his meate, and bled one place for all purposes, both to eate, to sleepe, and to talke in. When hee was diseased hee went with a staffe, which

which afterwarde he carried with him alwaies, not onely in the Citie, but also in all other places. Hee wrote to one to make him a Cell, which because hee tarried long for, hee tooke a barrel or a tunne, and made that his house. When hee had any graue matter, hee would call the people to heare him, which when they regarded not, hee would sing pleasauntly, to which when many resorted, hee would say: to heare foolishnesse yee runne a pace, but to heare any waightie matter, yee scarce put forth your foot. Hee wondered at Grammarians, which could shew of other folkes lewdnesse, & neglected their owne. Hee reprooued Musitions, because they tooke great care that their instruments should agree, and their owne manners agreed not. Hee rebuked the Mathematices, which beehelde the Sunne, the Moone, and the Starres, and neglected the businesse that lay beefore their feete. Hee taunted the Oratours because they studied to speake that was iust, and followed not that same in their living: hee dispraised the people, which while they sacrificed and gaue thanks for their helth, would make bankets, which was against their helth. Hee wondred that seruants could stand and see men eate, & snatched not away their meat. Being mocked, because he annoynted his feete with odours, and not his head, hee said: the saour goeth from the head into the ayre, but from the feete by to the nose. Being asked what time a manne should dine, hee sayde, A rich man when hee will, and a poore man when hee may. When one hadde giuen him a blow vppon the eare, hee sayde: I wist well I had left somewhat vncouered. To young laddes that stood about him, saying: Wee will beware that thou bite



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bite vs not, hee sayd, tush, feare not, for a dog eat-  
 eth not Beetes. On a fooles house that had wri-  
 ten, no euill shall enter heere, hee wrote, where then  
 shall the master of the house enter? When Alexan-  
 der Moode beetweene him and the Sunne, and bad  
 him aske what hee would of him, hee saide: I pray  
 thee let the Sunne shine vpon mee. When hee saw  
 a writing set vpon a riotous mans house, signify-  
 ing that the house was to bee sould, hee sayde to the  
 house, I thought so much, thou wouldest surfet so  
 long, tyll at last thou wouldest spue out thy master.  
 When a man that was very superstitious said: I  
 can cut off thy head at one stroke: Pea (quoth hee)  
 but if I stand on thy left side, I can make thee  
 tremble. Being asked what beast biteth forest, he  
 sayd: of wilde beast, a backbiter, & of tame, a flat-  
 terer. Being asked, why gold looked so wan: bee-  
 cause (quod hee) it hath many lying in wait for it.  
 As hee beeheld a tree whereon many women were  
 hanged, hee said: Would God euerie tree bare such  
 fruite. When hee entred into a verie small towne  
 called Minda, which had mightie great gates, hee  
 cryed to the Citizens, ho sirs, shut your gates, that  
 the towne run not out. When hee saw one which had  
 bene a weake wastler, become a Whistler: what  
 quoth hee, entendest thou now to overcome them,  
 which heeretofore haue overcome thee? when hee  
 beeheld a whoores childe casting stons among a  
 great company, beware childe, quoth hee, that thou  
 hit not thy father. Beeholding Archers shooting,  
 when one that could not skill should shoot, he ran to  
 the marke, saying, heere will I bee for feare least he  
 hit mee. To one he asked him a foolish question, hee  
 gaue none answer, being asked why hee held  
 his

his peace, hee saide: Silence is the answer of foolish questions. Innumerable such pretty answers and taunts hee vsed, which who so listeth to heare, shal finde in the Apothegmes of Erasmus, which is no lesse finely handled in the English then in the Latine, beside that, it is also moze plaine & perfect. This Diogenes liued 90. yeeres, and dyed being bit of a Doge, as some write, other say, that hee stifled himselfe with long holding of his breath. After whose death there was great strife among his Schollers, who should haue his bodie to burie, neuerthelesse the strife was appeased by the elders, and they buried him by the gate that leadeth to Ilhmus, and made him a faire tombe, and set a pillar with a dogge therbpon, and set thereto a goodly Epitaph. His goodly precepts and Proverbs shall follow in their places.

Of Democritus, cap. xxi.

Democritus was a right excellent and noble philosopher. In his childhood he learned of the wise men of Chaldea Astronomie, and their diuinitie. He went after that into Persie, to learne the arte of Geometrie. After hee returned into Athens, wher hee gaue his possessions & riches innumerable vnto the weale publike, onely reseruing to himselfe a little garden, wherein hee might at moze libertie, and with much quietnesse search out the secrets of nature. Hee wrote many wonderfull and notable workes, concerning naturall Philosophie and Physicke. And after hee had liued lxx. yeeres, hee ended his life,

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### Of Demosthenes. Cap. xxii.

Demosthenes was the most excellent Oratour among the Greekes, hee was first the disciple of Plato. After that hee followed Ebulides an Oratour, & vsed such wonderfull diligence and labour to attain to the perfection of eloquence, that where hee had a great impediment in his pronounciation, hee by putting into his mouth small stones, and inforcing to speake treatably, attained at the last to most perfect forme of speaking.

### Ennius. Cap. xxliij.

Ennius an auncient Latine Poet, was borne at Tarentum, a Citie in the realme of Naples. And as some suppose, in a towne called Rhudy in Italy, and was brought to the Citie of Rome by Caro the Censour. For his learning and most honest conditions hee was entirely beloued of African. In consideration whereof, hee caused his Image to bee set on his Sepulchre. Hee made many bookes in sundry kindes of verses, but the stile that he vsed was something auncient, rude, and homely. Yet notwithstanding, they contained very graue and substantiall sentences of great wisdom. Hee died also at the age of lxx. yeeres.

### Galenus. cap. xxiiij.

Galenus a noble Physician, borne in Perganio, was the sonne of one Nicon, a great Geometrisian. Hee excelled all other (both before & since his time)



time) in the arte of Philosophie. Inſomuch, as in his miniſtration, counſaile, or doctrine, he neuer at any time ſuſtained reproch. Alſo liuing as ſome doe write, an hundred and tenne yeeres (after hee paſſed the age of xlii. yeeres vntill the time of his death) hee was neuer vexed with any ſickneſſe, except the grudge of a feuer of one daye (as hee ſaith in his worke De ſanitate tuenda) and that happened onely by to much labor. Hee flouriſhed in the time of the Emperors Marcus, Commodus, and Pertinax, and died onely for feebleneſſe of age, after Chriſtes Incarnation, about C. li. yeeres.

Of Hermes. Cap. xlv.

Hermes, otherwiſe called Mercurius Trimegiſtus, is not onely the moſt excellent of the Philoſophers, but alſo the moſt ancient, whoſe life becauſe it is not wholly ſet forth, nor all agreeing in that which is ſet forth, therefore giueing credit to the moſt true writers, it ſhall bee ſet forth, as they among them by peeces haue preſerued it. Of whom Saint Auguſtine the worſhipfull Doctor ſaith: Atlas the Aſtrologian, the brother of Prometheus the Philoſtition, flouriſhed, and was highly accepted in the ſame time in which Moyſes was borne, which Atlas was grandfather by the mothers ſide to Mercurius the elder, whoſe Nephew was this Mercurius Trimegiſtus, wher in the Egyptian tongue is called Hermes. Howbeit, ſome which write of him, hold opinion the he was Enoch, which as they ſay ſignifieth the ſame in Hebrew, the Hermes doth in the Egyptian tongue. And ſo make him in the ſeuenty degree from Adam

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Adam, reckoning after this sort. Adam, beget Seth, the father of Enos, the father of Cainan, the father of Melalacl, the father of Matufale, the father of Iareth, which is the father of Enoch, which opinion (although it be not to be bitterly reiected) yet it is not sufficient without prooffe to be beleueed. For Enoch whome they take for Hermes, was before Noes floud, in which all the works which were written, if they had at that time any vse of letters, were drowned, but the works of this Hermes, of whome we intreate, are yet appearing in diuers languages, wherefore it should seeme that this was not hee, except wee should say, that hee graued it in the Stone Pillers, in which in tyme of the floud, Astronomie was preserued, which might well bee: and but that S. Augustine, and Pamphilus in his Chronicle, and S. Hierome thereupon, apoint the contrary, might bee beleueed. For Iamblicus & diuers other, write much of Mercurius pillars, and Mercurius was of such fame among the Aegyptians that they put forth all their works vnder his name. And y Poets for his singular learning, made him a God, and called him a messenger of Iupiter, whom they call the God of heauen, and gouernour of all. And it may be that the Pillers which the sonnes of Seth (of whose linage hee was) made, were grauen by him, which as many write, are full of learning, out of which as testifieth Iamblicus, both Pithagoras and Plato, with diuers other mo, learned Philosophie. But those Pillers I would take rather to bee his two goodly bookes, which may very well be called Pillers: for why they beare both Diuinitie, (if with Lactantius I may so call it,) and also Philosophie, which were per-  
aduenture

aduenture also grauen in Seths childrens pillars,  
and thereout drawen by some that haue bene since.  
Of which two booke the first called Pymander,  
is so full of Diuinitie, as may astonish the wits of  
such as therein shall reade, which causeth Saint Au-  
gustine to doubt whether hee spake such things as  
hee did, by knowledge of Astronomie, or else by re-  
uelation of spirits. Howbeit Lactantius doubteth  
not to compt him among the Cibilis, and Pro-  
phets. The other booke called Asclepius, beeing  
but small, containeth in it the whole summe of na-  
turall Philosophie, out of which I thinke no lesse  
but that the Philosophers haue learned out the  
science. Tully and Lactantius (not shewing in what  
time) say, that there were fīue Mercuries, and that  
this is the fīste, whome the Egyptians call The-  
uth, and the Grecians Trismegistus, and that this  
is he which slew Argus, and was ruler of the Egip-  
tians and gaue them lawes, and instructed them  
in learning, and deuised markes and shapēs of let-  
ters after the forme of beastes and trees.

Hee was called Trismegistus, because he was the  
chiefest Philosopher, the chiefest Priest, & the chief-  
est king. Hee propheted of the regeneration, & be-  
lieued the resurrection of the bodie and the immor-  
talitie of the soule; and gaue his subiects warning  
to eschew sinne, threatening them with the iudge-  
ment of God, wherein they should giue accomps  
to their wicked deedes. Hee taught them also to  
worship God with diuers kindes of ceremonies,  
& taught them in all matters to make their prayer  
vnto God, and instructed the Ilands in the know-  
ledge of God. And when hee had liued into a per-  
fect old age, hee gaue place to nature. His precepts,



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proverbes & parables, shalbe spoken of in their places.

Of Epimenides. Cap. xxvi.

Theopompus saith, that Phestius was Epimenides father. Other say that Dosiades was. Other some say that Agefiarchus. He was borne in Crete in a citie called Gnosus. This Epimenides being on a time sent of his father into the country to fetch home a sheepe: about noone tide, as he travailed with the sheep on his neck, being weary, he went into a cave and slept, lxxi. yeere. And when he was waked, hee sought for the sheepe, and because hee could not finde him, hee went backe againe into the fildes, and when hee saw that all things were changed, being greatly astonished, hee returned to the towne: & when hee would have entred into his owne house, they asked who he was: & when hee saw his younger brother, hee was so olde that he knew him not: but at last after much communication hee told his brother all that had chaunced him, which when it was nossed abroad, every man took him for one highly in Gods favour. Wherefore on a tyme when as the Athenians were plagued with the pestilence, and were counsailed of Apollo to purge their Citie, they sent for Niceas and him unto Crete who when hee was come to Athens, purged it in this manner. Hee took sheepe both white and black & brought them into a sheepecore, & suffered them to goe thence whether they would, & commaunding those which followed them to sacrifice them to God in the place where they first lay downe: which done the plague ceased.

The Athenians deliuered thus from destruction  
gaue

gaue him a great summe of money, and also a ship to cary him again into Crete: but he forsaking their money, onely desired their friendship, and so departed. A little after that hee was come home, he died, being 197. yeeres old, as saith Phasge: But as his country folke say, hee liued 299. yeeres. Hee wrote many worke in prose and in verse, of which somewhat shalbe shewed in their places. Some thinke that hee died not at that age, but fell a sleepe againe untill an other time.

Of Horatius. Cap. xxvii.

Horatius was a famous Poet, borne at Venusium: A man excellent in sharpnesse of wit, & quicknesse of sentence. Hee was addit to Epicures sect, and somewhat wanton in manners, though he liberally noted the vices of other men in his verses called Satiri, in ballades to sing to the Harp (which were in xliiij. sundry kindes of verses) he passed all other that wrote in Latine. Hee was greatly in fauour with the Emperour Augustus by the meanes of Mecenas, The Emperours mimon, who toke in him for mirth and wit, much delectation. To whom, and to Augustus hee wrote diuers Epistles in bearse, comprehending great wisdom in compendious sentences, and dyed when hee was lviij. yeeres old, as Eusebius writeth.

Of Homerus. cap. xxviii.

Homerus the cheife of all Poets, whose proper name was Melchigenes. But because hee was blind hee was called Homerus, which in the tongue called Ionica signifieth blinde.

D. H.

Cicero

## The first booke

Cicero Tuscul. v. saith: It is written that Homer was blinde, yet see wee his picture and not his Poeme. For what countrey, what marches, what host, what navy, what motions of mindes (as well of men as of beastes) are expressed in such wise that hee maketh vs to see that hee saw not.

Plutarchus in the booke which hee wrote of him, saith that in his two works hee comprehendeth both the parts of man. For in the Iliade hee described strength and valiantnesse of the bodie. In Odissea hee doth set forth a perfect paterne of the minde. Notwithstanding, for his indiscreete fabling of gods and goddesses, hee was excluded by Plato out of his weale publique.

### Of Isocrates. Cap. xxix.

Isocrates was a Grecian boyne, and came of a good kindred, and was in his youth well brought vp in all kindes of good manners, & when hee came to age and discretion, hee was an hearer of Gorgias the Orator, whose disciple hee continued, vntill such time as hee was well learned, both in naturall, and also in morall Philosophie. As some say hee was in the time of Ahasuerus the king, and was of such fame for his learning, namely for Morall Philosophie, that hee seemed to many, rather a God then a man. Hee liued vertuously, with such faithfulness and friendship, and continencie of his body, & with such prudence in his counsel, as very few haue bene like him since. Hee wrote many goodly booke in his youth, which hee folowed in his age of which his good counsellis to Demonicum, testifie his wit and his learning in Morall Philosophie, bestd other which



which hee wrote of naturall Philosophie. Hee liued long time, for (as Valerius Maximus saith) when he was 94. yeers old, hee set forth an excellent booke full of the spirit. In all his works hee praised verie as head fountaine of all manner riches, and exhorted all men thereto. To one that asked him if hee would bee a king: hee answered, that hee would not. And being asked wherefore: he said: If I iudge rightfully, I cannot eschew the hatred of many men: And againe, if I iudge wrongfully, I cannot eschew the paine of eternall damnation: Wherefore I had rather lye poorely, assured of the blisse of Heauen, then in doubt thereof, possessing all worldly riches. Being asked how a man might keepe himselfe from anger: hee answered: In remembering that God looketh alwayes vpon him. In his time men delighted much in black haire, wherefore one of his neighbours dyed his head black: and when one asked him why his neighbour did so: hee fearely cunnning his neighbours foolishnesse, answered: because no man should aske counsell nor learne any wisdom of him. What would hee say now, from yee, if hee saw these wimes, that not onely colour they haire, but also paynt they faces: hee bled oft times in his prayers, to desire God to keepe and saue him from the danger of his friends, rather then from his enemies. Being demanded of one that heard him why hee prayed so, hee said: as for my enemye I can bee ware of, for why, I trust him not, so canne I not be my friend, because I trust him. Being asked what a man ought not to doo, although it were iust and true, he answered, to praise himselfe. Hee liued 103. yeeres, and dyed for very age, and was buried honourably.

## The first booke

honourably. The rest of his sayings shall bee spoken  
of hereafter.

### Of Iustinius. Chap. xxx.

Iustinius coming but of very base and poore  
stocke, hauing a craftie wit, by subtiltie and guile  
obtainned The imperiall authoritie. For with the  
money that was giuen him to purchase the good  
will of the Souldiers, that Theocritanus might  
bee Emperour: hee bought the fauour of the Soul-  
diers for himselfe, and of them was made Empe-  
rour without resistance. This man in his youth  
was but a swineheard: and after giuing himselfe  
to warfare, for his towardnesse therein within few  
yeres, wared so expert and cunning in feates of  
armes, that hee was aduanced to high dignities,  
and lastly obtained The empyre, which hee gouerned  
with great follicie and wisdom nine yeres. Hee  
banished in his time all the Bishoppes of the Ar-  
rians, Maniches, and other heretikes, and endea-  
oured to restore againe the pure and sincere Christian  
faith. Hee reigned in the yere of our Lord Christ.  
521.

### Of Iustinianus. Chap. xxxj.

Iustinianus being an Emperour of Constanti-  
nople, came of a verie poore and base kindred, his  
mothers brother Iustinus Emperour before him,  
was but a swineheard, hee succeeded his uncle at  
the age of xliij. yeres in the Empyre, and gouerned it  
nobly by the space of xl. yers, augmenting it honou-  
rably. Hee was a right worthy & excellent prince.  
But

But hee was not a little corrupted with avarice,  
and with the heresies of Eutichianus and Pelagian.  
And not long after was bereft of his wits, and so  
ended his life when hee had liued 56. yeeres.

Of Lycurgus. Cap. xxiiij.

Lycurgus was the late maker of the Lacede-  
monians. Hee was a man of great vertue and wis-  
dome, and so moderate & iust, that when hee might  
haue reigned after his brother Polydecta, would  
not take it vpon him, but gouerned the realme to  
the vse of his young nephew Cabrius. To whom  
being of age, hee restored the kingdome. And in  
the meane time garnished the Cite with most ho-  
nest lawes.

Of Marcus Aurelius Antonius. Cap. xxv.

Marcus Aurelius Antonius, was an Emperour  
of Rome, and a Roman borne. Hee succeeded his  
father Pius in the Empire. His mothers name was  
Domitilla. Hee was a prince of excellent vertue,  
wisdom, and learning, and seemed to be promised  
of God against the troubles & miseries which hap-  
pened to the common weale in his time. For un-  
doubtedly without his great and meruailous wis-  
dome, The empire had bene sore appayzed, or well  
nigh utterly confounded. But he by his foresight &  
counsell gouerned the same, and kept it from much  
danger. Hee made many goodly lawes, which re-  
maine yet vnto this day, hee dyed in Panonie, now  
called Hungarie, the 18. yeere of his reigne, when  
hee was 42. yeeres of age.



The first booke  
Of Mison. Cap. 34.

**O**f this Mison is great variaunce among writers, and all through the doubtfullnesse of Appollo's answer. For when Anacharsis asked of Appollo who was wiser then himselfe, hee answered: Ecius, Mison, Chencus, but some say that Appollo sayde not Ecius, but Eteus: and so they asked what Eteus is, Permenides saith, it is a village of Laconia, in which Mison was borne. But Socrates saith, that his father was called Eteus, and his mother Cheneum. Ethiphron saith, that hee was of Crete, and that Heraclides Ponticus was his father. But Anaxilaus saith that hee was of Arcadia: thus ther is controuersie about him, in which I allow best Socrates minde. But after Appollo had giuen this answer, Anacharsis being troubled therewith, came vnto Mison in the Summer time, and found him making a share for his plough, and mocking him therefore, said: I wis Mison it is not meete to go to plough now: No (quod hee) but it is meete to prepare & make it readie. He liued solitarily, & when a man by chance met him laughing to himselfe, and asked him why hee laughed so, with no man was present with him, hee answered: Euen therefore dooe I laugh. Hee wrote many goodly works, and dyed when hee was 77. yeere olde, his goodly sayings shall bee spoken of in theyr places.

Of Ouidus. Chap. xxxv.

**O**uidus, surnamed Naso, was borne in Sulmo, brought vp in Rome, and diligently instructed in Latin letters from his tender age. Hee

gaue

gave most diligent studie to the making of verses, from the which hee was withdrawen by his father, and put to learne Rethorike.. Wherein a while hee much profited, and was in the number of the best Oratours of that time, and was aduanced to sume due authorities, and made a Senatour. Notwithstanding hee did chiefly dedicate himselfe to Poetry: wherein by nature hee was excellent, in facility and abundance of sentences. Hee was deere beeloued of the Emperour Augustus, of whom at the last hee was exiled into Ponthus, wher hee spent the rest of his life in a towne called Thomos, amongst people most barbarous, who notwithstanding greatly lamenting his death for his curtesie and gentle manners. The cause of his exile is vncertayne, saying some suppose it was for abusing Iulia, daughter to the Emperour Augustus, although the presence of the Emperour was for making of the booke of the craft of loue, whereby young mindes might be stirred to wantonnesse. Hee was before the incarnation of Christ foure yeeres.

## Of Pithagoras. Chap. xxxvi.

**P**ithagoras the Philosopher, borne in Samia, was a rich merchant mannes sonne, called Demaratus, howbeit hee was richer then his father, which was not able with his merchandise to get so much as his sonne despised, for hee was both rich in abstinence from conuoussnesse, and also in wisdom which is very riches: of which in his youth hee was so desirous, that hee went first to Aegypt, and after to Babylon to learne Astro-nomie, & the beginning of this worlds creation: which

D.b.

when

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When hee had learned, hee returned into Crete, and Lacedemonia, to see Licurgus and Minos lawes. In which when hee was perfect, hee went vnto Cnoss, where was a people exceedingly given to luxurie & all kinde of vice, among whom hee so behaued himselfe, that hee reformed them from theyr euill manners and in small time brought them to such sobernesse, that men would neuer haue thought it had been possible. For the wives that were forsaken of theyr husbands and children, cast of by theyr parents, hee so instructed that they were receiued againe. Hee caused the woman also to see aside theyr gorgeous attires, teaching them that chastitie was the chiefest ornament of honest women. This Pythagoras, as saith Boetius, was the inuenter of Musicke among the Grecians, which hee found out by the sounds of hammers, whereof hee wrote a booke, which Boetius and Apuleius translated into Latine. S. Augustine in his viij. booke De ciuitate Dei, saith, that Philosophie was so named by him, which before was called Sophia. For when it was asked him what sciencer hee was, hee answered, a Philosopher, which is a desirer of wisdom, thinking it a great arrogancie to haue called himselfe wise. Tullius saith, that Pythagoras spake so wisely, and so ornantly beefore Leoncius a king, that hee wondering at his wit and eloquence, desired him to shew what science hee knew best: to whom hee answered that hee knew no science, but was a Philosopher. At which for the newnesse of the name the king astonished, asked him what was a Philosopher, and what difference was betweene Philosophers & other men. To whō Pithagoras saide, mans lyfe seemeth to mee to bee like a congregation



of people gathered to see a game, to which men re-  
sort for sundrie purposes: some by their owne acti-  
uitie to win the worship of the game, & other some  
for more sake to buy or sell somewhat, and other  
some minding neither to gaine nor to profit: come  
onely to beehold and see what is done. And in lyke  
manner, men which are come into this lyfe, as out  
of another life and nature, occupie themselves with  
diligence to get prayse or profit: or regarding nets-  
their, apply theyr mindes to search and to know the  
nature of things, which sort last named we call phi-  
losophers, that is to say, louers of wisdom. Thus  
by this godly parable hee hitte his minde, in the  
continuance whereof also, hee praised and proueth  
his science to bee best, saying: Like as hee which co-  
meth to see the game onely, is more liberall, yea, and  
more to bee prayed then the rest: so lykewise hee  
which in his life giueth his minde to wisdom and  
knowledge, ought more to bee accepted then any of  
the rest. S. Augustine saith that hee was well skil-  
led in *Pythagorisme*, which may bee verie well, for  
in that time it was much set by, and none thought  
wise, that therein was ignorant. Valerius sayth,  
that his hearers worshipped him so much, that they  
thought it a great sinne to forget ought which they  
heard of him in disputing any matter. His words  
were so esteemed, that it was a cause good and suf-  
ficient in any matter to say that Pythagoras sayde  
so. Hee was so good a Philosopher, as scarce any de-  
serueth to bee his match. Hee kept iustice so much,  
that after his death, the authoritie of his name ruled  
the people of Italy, which in time past, was called  
Magna Grecia. Hee was so sparing & profitable that  
some thinke hee neuer did eate any dainty meates.

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Hee taught many young men, whose aptnesse hee knew alwayes by thei countenance, gesture and manners. And hee with all his disciples liued in common together, as well in loue as in other manners. For hee taught them, that true friendship was, to make one heart and minde of a great many hearts and bodies. Insomuch that Damon and Pythias, which were of his sect, loued so together (as sayth Valerius Maximus) that when Dionisius the tyrant would haue killed the one of them, which desiring license to goe & dispose his goods beefore his death, was graunted his request, if hee could get another in the meane while that would bee his pledge, who if hee came not againe at the tyme appoynted should dye for him: his fellow not regarding his life so much as his true friendship, beecame his pledge. And the other being let go, came agayne at his time appoynted, to redeeme his fellow from his death: which faithfulness in both, the tyrant Dionisius seeing, not onely forgave them both: but also desired, & he might bee the third of that fellowship, that had rather dye, then to faile in friendship. A notable example of most constant friendship, and of good instruction therein. To one that asked him what hee thought of womens weeping, hee saide: There are in womens eyes two kindes of teares, the one of griefe, and the other of deceit. To a couetous man, hee sayde: O foole, thy riches are lost vpon thee, & are very pouertie: for why, thou art neither & warmer, better fed, nor richer for them. It was asked him, if hee desired to be rich, to which he answered, nay: saying, I despise to haue those riches, which with liberalitie are wasted and lost, and with sparing do rust and rot. To one that was gayly apparayled.

and

and spake vncomely things hee sayd: Either make thy speech like vnto thy garments, or else thy garments like vnto thy language. It chanced a foole in Pithagoras presence to saye that hee had rather bee conuersant among women then among Philosophers, to which hee said: yea, swine had rather lie routing in dirt & in mier, then in cleere & faire water. Being asked what new thing was in the world, he answered, nothing. Being asked what was philosophy, hee said: the meditation or remembrance of death, laboring dayly to get the soule libertie in this prison of the body. Hee was the first among the Grecians that held opinion, that the soule was immortal. He kept schole in Italy, and liued vnto a great age, and after that he was dead, the people reuerenced him so much, that they made a Temple of his house, and worshipped him as a God. Hee flourished in the time of Nabuchodonesar king of Babilon. His precepts, prouerbes and parables, shall follow in their places.

Of Periander. Cap. xxxvii.

Periander, as saith Heraclides, was borne in Corinth, his fathers name was Cipeclus: hee married a wife called Licides, which was the daughter of Procleus a tyrant of Epidaur, and by her had two sonnes, the one called Cipeclus, and the other Licophorne, of which the yonger was verie wise, but the elder was a foole. This Periander was well learned, & wrote a booke of two thousand verses. Nevertheless he was a tyrant, and exercised so much his tyrannie, that all men did hate him, he was about the xxxviii. Olympiad in Solons time, &



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he executed his tyrannie ix. yeeres. Some saye, there were two Perianders, the one a tyrant, the other a Philosopher, which might well bee: neuertheless, this tyrant is he whom Laetius reckoneth for one of the seuen Sages, whose opinion I allow not. For like as hee for his ciuill doctrine disalloweth Orpheus to bee a Philosopher: so I for his euell liuing, disallow Periander to bee any of the seauen Sages, although hee haue written many wise sayings. For as in philosophie nothing is lesse allowed then ignorance, so in wisdom nothing is more abhorred then tyranny, in which this Periander excelled, insonmuch that when hee was demanded why hee continued in his tyrannie? because it is dangerous (quod hee) for a man to peebe himselfe either of his owne accord, or against his will. Neuertheless he would say (as wicked Hanniball said of peace) that who so would raigne in suretie, ought to endeavour them to haue their subiectes obedient with loue, and not with force: and yet hee himselfe sought nothing lesse. For on a time hee being verie angrie, along his wife being great with child, down a paire of staires, and trod hir vnder his fecte, and so killed hir. And sent away his sonne Licophorna because hee mourned for his mother, and drave him into Corcira: and afterward when he himselfe was very old, he sent for him againe, that hee might with his owne hands haue played the tyrant with him: which when the men of Corcira knew, they put him to death themselves, to deliuer him from his fathers tyrannie. And when Periander heard that, raging in his furie, hee toke all their children and sent them to Aliattes a tyrant to bee slaine, but when the ship wherein they were approached vnto Samos, they

they boluing to Iuno were sau'd of the Samnites: which when Periander heard of, he being lxxx. yere old, what with sorrow, and what with woodnesse died. This was his life, which should not haue bene rehearsed, saue that for his good sayings, which shall be spoken off in their places. Neither would we that any man should take example thereby, but rather should see how shamefull a thing it is, to haue the like conditions.

## Of Phericides, Cap. xxxviii.

**P**hericides the sonne of Badis ( as saith Alexander ) was a Syrian borne, and was an hearer of Pittachus. Theopompus affirmeth him to bee the first that euer wrote of nature, and of the Gods among the Grecians. Many meruailes are written of him. For as he walked by the Sea side at Samos, beholding a ship sayling swiftly with full sayles, hee prophesied that within a little while it should bee drowned. And as he said, it came to passe even in his owne sight. After that hee prophesied (as there was in deed) that the third yere after there should be an earthquake.

Not long after, when hee was at Massona, in the same place, hee counsayled one Perilaus a stranger, to get him thence, and all his household, with as much speed as might bee, whose counsaile he not regarding, was taken not long after with the towns and all, of his enemies. Hee would saie to the Lacedemonians, that neither gold nor silver ought to bee worshipped, and that Hercules in his sleepe gaue him that commaundement: which

Herc

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Hercules also the same time, commaunded the princes to obey Phereides. Some apply this to Pythagoras. Hermippus saith, that when there was great war betweene the Ephesians and Magnesians, hee being desirous that the Ephesians might win the victorie, asked of one that passed by, of whence he was: whome, confessing himselfe to bee an Ephesian, hee commaunded to draw him by the legs, and to laye him in the Magnesian field, saying: Desire the Citizens that when they haue got the victorie they bury me (which am Phereides) in this same place. Which when the Citizens knew, they were in good hope of victorie: and the next day, they overcame the Magnesians in battaile, and found Phereides dead, and buried him honorably. But some saye, that he flong himselfe downe headlong from an hill called Coriciam, and so to haue dyed, and to be buried at Delos. Other some say, that he died, being consumed with lice. Aristoxenus saith, that when Pythagoras which came to visite him, demanding how hee did, that hee putting his finger out at the doze, saide, behold thy selfe, which and were afterward among learned men became a bye word. He wrote an Epistle to Thales, wherein hee prophesied of his owne death, saying that he swarmed full of lice, and that he had a feuer, and when any of his friends asked how he did, hee shewed thē his lowly finger out through the doze, and desired them that the next day after they should come to his buriall.

### Of Plato. cap. xxxix.

Plato the sonne of Ariston and Periander, of Solons kindred, was borne at Athens, in the fere  
and



and day that Appollo was borne, as witnesseth  
 Appollodorus. Which was in the fourescore and  
 eight Olympiad, and dyed being lxxviii. yeeres old.  
 It is saide that when hee was borne, there came a  
 swarme of Bees and hived in his mouth, which  
 Socrates interpreted to bee a signe of his great elo-  
 quence. Hee was a goodly man of person as saith  
 Alexander, and was therefore called Plato; which  
 some saith was for his eloquence, and some for his  
 great forehead. Hee exercised himselfe in his youth,  
 in wrestling: and such like feates, & gaue his studie  
 also to painting, and to write Dolles, Metres, and  
 Tragicallies. Hee had a small voice, and an eloquent  
 tongue. Socrates dreamed that a Swan let fall an  
 egge, which hatched in his lap, and when it was fe-  
 thered it flew vp on high, and song exceeding sweet  
 songs: and the next day when Platoes father  
 brought him to schole to Socrates: O (quod hee)  
 this is the Swan that I dreamed of: and when  
 hee had learned much, and should come befoze Dio-  
 nise, to a schoole game, wherein learned men should  
 shew their goodly Meeter, and pithie writings,  
 wherein who that excelled had a great rewarde:  
 when hee had heard Socrates declare his, Plato slong  
 his owne into the fier, saying: O fier, Plato hath  
 neede of thy helpe. And when Socrates was dead,  
 hee went into Italy, to Philolaum which was of  
 Pithagoras sect. From thence hee went into Egypt,  
 to heare the Priestes and the Prophetes: where  
 being sore sicke, hee was healed by one of the Prie-  
 stes with Sea water, by reason whereof, hee said:  
 The Sea ebbereth and floweth all manner diseases.  
 Hee saide moreover, that all the Egyptians were  
 Philosophers. Hee determined also to goe to the Ma-  
 gicians

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gitians, but by meanes of the wars that were in Asia, hee changed his purpose and returned to Athens, where hee abode, and wrote many goodly workes, and drew together Heraclitus, Phithagoras, and Socrates reasons. And in sensible thinges hee preferred Heraclitus: and in things that pertained to intelligence, hee tooke Phithagoras part: and in ciuill matters and Morall Philosophie, hee esteemed most his master Socrates. And drew these three partes of Philosophie into one body. Satirus saith that he gaue an hundred pound to Philolaum, for three of Phithagoras bookes.

Hee sayled thise into Sicill to see the countrey, whereas Dionisius the tyrant, Hermocrates sonne, compelled him to talke with him, and when Plato in his communication saide that a tyrant ought not to doe that which was for his owne profit, except hee excelled in vertue, the tyrant being angry therewithall saide: Thy words sauour of olde idle doctrells tales. And thine also (quod Plato) of a young tyrant.

For which this tyrant would haue slaine him, but was entreated otherwise, and commaunded him to bee losde. And by chaunce there was one Annicer, a Cirenake, which gaue thirrie pound for him, and sent him to Athens amongst his friends, which incontinent sent him his money againe, which hee in no wise would receiue, alleaging that other men were as worthy to care for Plato as they. And when the tyrant heard how Plato had sped, and was in his countrey againe, hee wrote vnto him, praying him not to speake or write euill of him: to which request Plato wrote againe, that hee had not so much idle time as once to rememe-

her him. Some say, when the captaine Cabyus which was guiltie of death, fled, that hee (when none else of the Citie durst) went with him. And when Crobilus a scoffer saw him enter into the Castell with him, hee rayled on him, saying: thou goest to help another, as though thou knewest not that wee already owe thee Socrates posson.

To whome Plato saide: when I warred for my Countrey, hee suffered perill with mee, wheresfore now for friendshippes sake, I will doe as much for him.

To one which because hee reprimed him for playing at dice said: thou chidest for a small matter: in deede (quod hee) the thinge is small, but the custumable use thereof is no small thing.

To one of his boyes which had displeased him, hee saide, if I were not angry, I would trimme thee. To one of his seruantes which had done amisse, and excused him saying: it was my desenie, I could doe none otherwise, hee saide: excuse thy selfe no more then, for it is thy desenie also to be punished.

Hee dyed in the schooles as some saye, being broken in the middell, and was buried in Athens. His notable sentences shalbe added in their places.

Of Plutarch, cap. xl.

**P**lutarch the Philosopher, was a man of wonderful wit, well brought vp in his youth, well instructed in manners, & well furnished in all kinds of learning, which growing vp as well in vertue & learning, as in bodie and yeeres, was chosen, & that worthily, to bee the instructor of



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the Emperour Traian, whome hee so well instructed that his glory thereby was greatly augmented, as it is saide in Policrato, the first booke.

Hee was faithfull in his sayings, and eloquent in his wordes, and very diligent and wary in his manners, of a chaste life and good conuersation. Hee gaue his minde much to instruct and teach other, and wrote many bookes: of which one intituled, the education of youth, which wee haue in the English tongue (drawen therein by the excellent and famous knight Sir Thomas Eliot, whose good zeale and loue both to further good learning, and to profit his countrey, appeareth as well thereby, as by other many works, which hee hath paind himselfe, to bring into our language) sheweth well his good affection that hee had to the common weale.

Hee wrote another booke, called the Institution of Traian: In which hee setteth out the office of a Prince, and what hee ought to bee, so excellently, as no man can amend it.

Hee wrote also another booke, intituled Archigrammatum, wherein hee teacheth rulers and officers how to gouerne themselves, with diuers other thinges, among which the letter that hee wrote to Traiane, what time hee was created Emperour, is worthy to bee remembred, in the ende whereof hee saith this.

Thou shalt rule all thinges euen as thou wouldest, if thou goe not from thy selfe. And if thou dispose all thy workes to vertue, all thinges shall prosper with thee. And as touching the gouernance of the common weale, I haue taught thee therein already, which if thou follow, thou shalt follow mee the master Plutarch, as an example

ample of good living: but if thou dooe otherwise, then shall this my letter bee my witness, that I gaue thee neither counsell, neyther any example therebnto. When hee was aged, hee dyed, and was buried honorable. His goodly piousnes, adadges, parables & semblables shall follow in their places.

Of Photion. Cap. xli.

Photion was discipule to Plato and Zenocrates. Hee was one of the chiefe Gouverners of the Cite of Athens: a man of such wonderfull grauitie and constancie, that he was not lightly scene to chaunge his countenance, either to laugh, or to mourne, nor to haue his hands out of his habite, except in war, and when he was in the countrie, hee went alwaies bare footed, except it were in the cold winter, whereof there was no better token, then to see Photion goe shod. His speech was short, graue, vehement, and full of quick sentences. And therefore the most eloquent Orator Demosthenes called him the hatchet that dyd cut of his wordes. Hee alwaies kept himselfe in pouertie and base estate. Hee refused infinite treasure, sent vnto him by Alexander. And although hee had bene the generall captaine of the Athenienses in sundrie warres, and honorably attained his enterprises, yet was hee best contented to liue poorly. Finally, euen of his owne vnhind Countryman, hee was condemned to death, wherevnto hee went with the same countenance, that hee had in youthfullie.

Of Philip. Cap. xliij.

## The first booke

Philip a king of Macedonie sonne of Amintas, father of great Alexander, hee was from his childehood a Prince of excellent wit and power, of whom these notable things following is to be remembred. After he had banquished the Athenienses at Cheronea, hee began to reioyce of his felicitie, but to the intent that hee therefore should not bee the more prone to iniuries towards his subiects, nor to haue indignation at them whom hee had banquished, hee then, & euer after, caused a childe to come to his chamber doore in the morning, and to cry vnto him with a loud voice: Philip, thou art a man mortall. Which hee obserued so constantly, & he neuer went out of his chamber, or receiued any counsaillors or sutors, till the childe had thrice spoken these words. Notwithstanding hee was a Pagan.

### Of Pliny the second, Cap. xliij.

Pliny the second was famous, and a man of great vertue and excellent learning (as also the other Pliny) hee wrote to Traian of the persecution of Christians, certifying him, that there were many thousands of them put to death: of the which none dyd any thing contrary to the Roman lawes, w<sup>ch</sup> the persecution, sauing that they v<sup>se</sup>d to gather themselves together in the morning befoze day, and sing Psalmes to a certaine God, whom they worshipped, called Christ: In all other their ordinances very bright, godly & honest. Wherefo<sup>r</sup> the persecution by commaundement of the Emperour, was greatly diminished. He wrote (as it is supposed) the most excellent worke called, the historie of nature. Hee liued in the daies of the Emperour Traian, and dyd



died in the yeere after Chrysts Incarnation . C. x.

Of Plautus. Cap. xliiij.

Plautus was a right worthie and excellent Poet borne in Vmbria in the countrie of Ialy. Hee had great felicitie & pleasure to spend his time in making and setting forth Comedies: and when he had spent all his substance on players garments, & thereby brought to extreme pouertie, he was faine for his liuing to serue a Baker in turning a quern or hards mill. When he was vacant from his labor, he wold write most eloquent and pleasant Comedies: where in hee was reputed so excellent, that Eupius Strabo saide of him, hee doubted not, but that the Muses wold speake as Plautus dyd write, if they should speake Latin. He was in y<sup>e</sup> time of Cato Censorius.

Of Pittachus Mitteleuius. Cap. xlv.

Pittachus Mitteleuius was a notable and excellent man. Hee was one of the wis. wise men of Greece. In his time hee dyd excell all men, both in learning and martiall sciences. Hee was also of the Citie of Mitteleue.

Of Pyrrhus. Chap. 46.

Pyrrhus King of Epire, was a valiant and fierce warrior, stern of countenance and a man terrible to behold. Hee seemed to bee framed and naturallie inclined to martiall prowesse. Hee was inducd by a doubtfull answer of Appolo to the Tarentines against the Romans, whom hee overthrow in the

C. lliij.

great

## The first booke

great battailes, but with such losse of his owne captaines, friends and souldiers, that hee said: If wee overcome the Romans once againe, wee shall bee utterly vndone. Wherefore greatly meruailing at the manhood and vertue of the Romans, hee said with a loude voice to his friends: O how easie were it for mee to subdue the whole world, either to my selfe by the aide of Roman Souldiers, or to the Romans if I were their King. Hee was reigned of the Macedonians for their King 7. months. Hee warred against Demetrius King of Asia, vnto whom he gaue a great overthrow, hee reigned before Christ. 288.

### Of Pacuius. Cap. xlvij.

Pacuius was a famous and excellent writer of tragedies, borne at Beundusium in Calabria: hee was sitters some of Ennius the Poet, hee is commended of Quintilian for the grauitie of his sentences, the ponderousnesse of his words, & the authority of the personages, which are in his tragedies and comedies, and that his stile seemeth somewhat rude, is to hee ascribed to the time, and not to his fault. Hee liued vntill the age of nintie yeeres.

### Of Pompeius. Cap. xlvij.

**P**ompeius called Magnus for his incomperable victories (whose father was called Pompeius Scraho) hauing so good a grace in his visage, that from his childhood hee moued the people of Rome most entirely to fauour him, for his singular beneuolence, continencie of living, martiall experience and knowledge, pleasantnesse of speech, & delitie

belittle of manners, & easinesse in speaking too. Hee neuer required any thing without shamefastnesse, nor granted any thing but with a glad countenance. In his visage appeared alwaies both nobilitie and gentlenesse, so that in his flourishing youth hee shined in him manners both princely & reuerend. Hee was of a liuely, stout, & noble courage. Hee fortunately preuailed, and had commonly good successe in al his enterprises. Hee greatly triumphed for his victories in Afrike being almost but a child. Hee banquished the valiant Captaine Sertorius, a man at that time most famous in prowesse. Hee banquished also Mithridates, the great king of Pontus. And where a great number of the concubines of Mithridates, women of excellent beautie, were taken & brought unto him, hee would not company with any of the, but sent them to their friends. He subdued Armenia, Capadocia, Paphlagonia, Media, Scilicia, Mesopotamia, and sundrie other Realmes. Hee brought into Rome by reason of his great triumphs & victories, innumerable treasure of gold and silver. Hee afterward tooke to wife Iulia the Daughter of Iulius Caesar, which liued not long. And when a civill betwixt Pompey & Caesar decreased, he was at the last by Caesar banquished, who priuely fled by sea into Aegipt, where vnder the safe conduct of king Ptolomeus, hee was slaine in a boat, his head being stricken off, and his body cast on the strand where it was poorely buried, when hee had liued 47. yeeres & above, and from his youth in most high honour, wealth and prosperitie, on whom it seeme that Fortune had poured all hir treasures most prodigally.

Of Quintilian. Cap. xlix.

E. y.

Quin.



## The first booke.

Quintillian in his time was a worthy and famous man: And being a perfect rhetorician, taught Rhetorike in Rome, and receiued his salary and stipend out of the Emperors Elchequer. Hee flourished in the time of the man Ignatius, who gouerned the congregation of Christians at Antioch.

### Of Solon Salaminus. Cap. I.

Like as there is among writers great variance (as I said before) about the first Philosopher, euen so is there great contention, which were the 7. Sages: but as they variance maketh doubtful which were the persons, so their whole consent assurcth that there were such. And for beecause we intend not so much to shew the persons and names as they good doctrine, therfore it shall be sufficient that a wise & approued Philosopher hath sayd such things, as to them are attributed: yet as for good cause: I haue allowed Socrates for the first moral Philosopher after Laertius minde, so do I best allow Laertius iudgement in this matter, which saith, that these were they: Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittachus. Of whom, although Periander were a tirant, yet beecause & for his good doctrine, hee hath of the learned long time ben allowed, therfore shall hee enjoy & forme which they haue all giuen him. Of Thales wee haue heard already, after whom Solon is next, which was the sonne of Existides, and was borne in Salamina, and thereof was called Salaminus. Hee gaue many good lawes, & dyd many noble deeds worthy to be remembred. Among which, this is verie notable: After that the Athenians and Megarences had made great warre and sope slaughter betwene them, to haue had

had the signiorie of his Countrie Salamina, and were both sore worted with warres, they made a law at Athens that no man on payne of his head should speake or perswade ought, to challenge the Island any more. Then Solon being troubled and thoughtfull for his Countrie, fearing least with holding his peace hee should doe small good to the common weale: and againe, if hee should speake, it should bee for his hurt, sodaynely fained himselfe mad, thinking thereby not onely to speake, but also to dooe such things as were forbidden. And disguising himselfe, hee came abroad among the hardelle people, and there in the manner of a Crier, hee perswaded the people that which was forbidden, and stirred by theyr mindes so much, that incontinent they began warre, to obtayne the Island, and so at last they got it. Hee perswaded them also to challenge Cheronesus, a Citie in Traci, affirming thus it was their right. And by this meanes so won the peoples loue, that they gladly would haue made him ruler: but as saith Socrates, hee had a neighbour called Pisistratus, which traiterously endeoured to hurt him, whereof as soone as he had knowledge, hee armed himselfe, and went into the streete, and when hee had called a great companie about him, hee discovered Pisistratus treason, and not onely that, but sayd also that hee was readie to amend it, and would bee glad to fight for his libertie, saying, wee men of Athens, I am wiser then some, and valianter then other some: I am wiser then those that marke not Pisistratus, & I am valianter then those which know him, and dare not for feare shew what hee is. But the Senate that tooke Pisistratus part saide hee was madde: and when hee saw hee could

22 The first booke.

could haue no redresse, hee laid downe his harness  
bee fore them, and saide: O Countrie, I haue al-  
wayes holp thee with word and deede, and then  
sailed into Cypres, and there met with Cresus, who  
demaunding of him whom he thought happie: hee  
sayd: Thelus of Athens, and Bito, and such other,  
which all men speake of. Another time when Cre-  
sus hadde garnished himselfe richly, and was  
set in his high throne, hee asked him if euer hee  
had seene a more gorgeons sight: Yea (quod hee)  
both Capons, Pheasants, and Pecoakes, for they  
goodly colour are naturall. From Cresus, hee  
went into Cilicia, and there builded a Citie, and af-  
ter his owne name called it Solos. Hee made many  
good lawes for such as were warriours: for if a-  
ny had got victorie, hee should haue a great reward  
for his labour, and such as were slayne, had they  
wyfe and children found of the common purse euer  
after. Hee made a law that no Executour should  
dwell with any Orphanes mother, nor that any  
should bee Executour, to whom after the best  
death the goods shall beelong. And that no ring or  
seale maker should keepe the print of any old seale.  
And that whosoever had put out a mans eye, should  
lose both his owne for it. And that whosoever toke  
ought that was not his owne, should die for it. And  
that if any gouernour were found drunken, to die  
for it. And that no man should giue any dowrie  
with his daughter, with many moe good lawes.  
When hee was demaunded, why hee made no law  
against such as killed theyr father or mother: Hee  
answered, because it is a desperate mischiefe. Be-  
ing demaunded how men might best keepe them  
from breaking the law: Hee saide: if such as haue  
no



no wrong, be as soyle and carefull as those that are wronged. Hee would say to rich men: abundance groweth from riches, and disdaine out of abundance. Hee wrote many bookes both of heares, lawes, and other matters, besides many goodly Epistles. Hee flourished in the 46. Olympiad, & was Prince of Athens the third yeere, which was from the worldes creation 4675. yeeres, hee liued lxxx. yeeres, and died in Cypres, commanding his seruants to cary his bones to Salamina, and there being made in powder, to sow them about the Citie. Dioscorides writteth, that when hee was asked why hee wept for his sonnes death, sith it profited him nothing: hee answered: euen for this cause I weepe, because I can profit him nothing. Thus much of his lawes and answers: the rest of his sayings shall bee spoken of in their places.

Of Socrates. cap. ij.

Socrates (as saith Plato) the sonne of Sophroniscus, a Lapidarie, and his mother Phenareta, a midwife, was borne at Athens, a man of a wonders full wit, and as some saye, was an hearer of Anaxagoras and of Damon. But Duris saith, that hee was a seruant. and that hee grained in stone, and that the Gracie, three goodly Images, were of his caruing: Wherefore Timon calleth him a caruer of Stones, & a baine Greeke Poet, and a subrill Orator. For in his Orations hee was sharp & prompt, & was therefore forbidden to teach it by xxx. tirants, as saith Xenophon. But (as saith Fauorinus) hee with his Disciple Escheneas, opened the fields of Oratorie craft. Hee got money to lunde himselfe with  
all

## The first booke.

all by his handle tooke, from which Crito deliuered him because of his wisdom, and became his scholler, as Bezanthus saith. But after that Socrates perceived that there was no fruit in the speculation of naturall Philosophie, and that it was not greatly necessarie to the outward maners of living, hee brought in the kinde called Ethicke, that is, morall Philosophie, and taught it dayly both in the ports and streetes, and exhorted the people chiefly to learn those things which should instruct them in maners, which were needefull to be vsed in their houses. He vsed sometime through vehemencie of his communication to shake his hand, and stirre his finger, yea and to plucke himselfe by the haire also, and was therefore mocked of many, which hee suffered patiently, and was so patient, that when one had spurned him, hee suffered him: and being asked why he strooke not againe, hee asked if an Asse had kicked him, if he should kicke againe. When Euripides had giuen him a worke of Heraclitus to rade, & asked him what he thought by it, he answered, such things as I vnderstand are very misticall, and so I thinke those hee which I vnderstand not: But surely they lack some Apollo to expound them. Hee toke great care in the exercise of his bodie, and was of a comely behauiour: he was also a good warriour, for when Xenophon was in the warre, fallen from his horse, hee caught him & saued him. Another time when the Athenienses fled all away hastily, hee himselfe went, leasurely alone, looking backe oftentimes priuely and watching to reuenge him, if any man with his sword durst venter to inuade his fellowes, he was red also by Sea: & when he had valiantly fought & overcome his enemies, he gaue willingly the victo-

rie to Alcibiades, whom (saith Aristippus) hee loued greatly. Hee was of a constant minde, and inuincible reason, and exceeding carefull for the common weale, he was also thristie and continent. When Alcibiades would haue given him much Lixe and sand to build him an house, hee saide: if I lacked shooes, and thou wouldest giue mee a whole hide to make mee a paire, should I not bee mocked if I tooke it? When hee beheld many times the multitude of things that were sold, he would saye, good Lord, so many things there bee that I neede not. Hee would say commonly that gold, silke, & purple, and other such things, were more meete to set forth tragedies, then necessarie to bee vsed. Hee liued so sparsely & temperately, that many times when there were plagues in Athens, he onely himself alone was neuer sick. Aristotle saith hee had two wiues, the first Xantippe, of whom hee begat Lamprocles, & the other matrone Aristides daughter, whom hee tooke without dowrie, of whome hee begat Sophroniscus, & Menexemus, Satirus, & Hieronimus, Rhodus saith, hee had both at once. For the Athenienses being consumed with warres, and morein of people, to augment the Citie, decreed that euery man should haue two wiues, the one a Citizen, and the other what hee would, to beget Children of both, which Lawe Socrates obeyed. Hee despised greatly such as were proud and high minded, and wranglers. Hee gloried greatly in poore fare. And saide that such were most like vnto God, as lacked fewest things. Hee had a great gift both in perswading and also in dissuading. For he (as saith Xenophon) perswaded a young man which was mercilesse & cruell against his mother, to reuerence hir: hee dissuaded also

Platoes



## The first-booke.

Platoes brother which was desirous to haue come into the common weale; and caused him to leue of, because he was rude and ignorant in things. Being asked what was the honour of young men? hee answered: to attempt nothing to much: To him that asked him whether it were better to marrie or no? he saide: which so euer thou doe, it shall repent thee. Hee would say that hee wondered much at men which with great diligence endeououred to carue and make stones like men, and tooke so little heed to themselves, that they both seemed and were like vnto stones. Hee exhorted young men to behold themselves oft in a looking glasse, to the intent that if they were beautifull & well formed, they should doe such things as becommed their shape, but and if that they were ill fauoured, that they should with learning and good manners hide their deformitie. When hee on a time had bidden many rich men to dinner, & his wife Xantippe was ashamed of the small preparauce that hee had made, he saide: Bee content wife, for if our guests be sober & honest men, they will not despise this cheere: and againe, if they be riotous & intemperate, wee shall be sure they shall not surfer. Hee saide some times that they might eate: but hee did eate that hee might liue. Being on a time reuiled, and asked why hee spake nothing: because (quoth hee) that which he speaketh pertaineth not to mee. O that men coulde now & dayes so take such matters. Another time when it was tolde him that one had spoken euill of him, hee saide: hee hath not learned as yet to saye well. When Alcibiades tolde him that hee could not suffer the frowardnesse and scolding of Xantippe, as hee did: no (quoth he) but I can, I am so bled there with:

with : canst not thou at home suffer the gagling  
gefe ? yea ( quod Alcibiades ) for ther lay mee eggs,  
mary ( quod Socrates ) and so doth Xantippe bring  
mee forth children. On a time when his wife in  
the open streete plucked his cloake from his back  
and some of his acquaintance counsailed him to  
haue strooke hit therfore, hee said : yea sirs : ye say  
well, that while wee were brawling & fighting toge-  
ther : every one of you might crye now to it Socra-  
tes, yea, well said Xantippe, & wittiest of the twaine.  
Hee counsailed & men should so goe to their wiues,  
as horsemen doe to their fierce horses. With a pretty  
similitude hee coulered his patience, saying: like as  
an horse beeing broken of an horse keeper, suffereth  
euer after any man to ride vpon him, so I by vile  
of Xantippe can suffer all other folke.

Finally, hee dayly saying and doeing such things,  
was prayesd of Appollo to bee the wisest man that  
liued. At which diuers beeing displeased, and bees-  
cause that hee proued some which thought them-  
sels very wise men, to bee very fooles: they not  
content, conspired against him, and accused him  
saying : Socrates breaketh the lawes of the Citie  
which haue beene giuen of our elders, supposing  
that there are no Gods, and bringing in other new  
spirits : ( For Socrates held opinion that ther was  
but one God, which was without beeginning and  
ending, which had made and gouerned all things,  
& that the soule of man was immortall, and that  
every man had two spirits assigned him by God,  
which he called Demones, of which hee said the one  
shewed him thinges to come, and therefore he des-  
pised their Gods, and would not worshippe them, &  
against right and lawe hee corrupteth our youth:

p.

where

## The first booke

wherefore let him dye.

When this was put vp against him, Lissias a Philosopher wrote an Apologie for him, which when hee read, he said, Lissias the oration is good and excellent, but surely it is nothing merite for mee (for why it was more iudiciall then should seeme merite for a Philosopher) And when Lissias demanded of him whether it was good, why it was not merite for him: hee saide: Garments and Shooes may bee both good and faire, and yet vnfit for mee. But while hee was iudged, it is saide that Plato stood vp in his defence and could not bee suffered. And so he was condemned by lxxx. Judges, and cast into prison. For whome the Prince of Athens was very sorry, but the sentence which the Judges had giuen vpon him, which was that hee should drinke popson, could not be reuoked.

The King had a ship fraight with sacrifices which hee offered to his Idolls, which then was a broad, & hee would neuer giue any sentence vpon any mans death, beefore it came to Athens. Wherefore one of Socrates friends called Inclites, counsailed him to giue a certaine summe of money to the keepers to let him scape away secretly, and so to goe to Rome, but Socrates said hee had not so much. Then saide Inclites, I and thy friends haue so much, which we will gladly giue to saue thy life, if thou wilt.

To which Socrates answered, I thanke you and my friendes, but whether this Citie wherein I must suffer my death, is the naturall place of my birth, I had rather dye heere then else where: for if I dye here in my country without deserving, only because I reprove their wickednesse, & their worshipping of vaine idols, and would haue them worship the true



true God: if these men of mine owne nation persecute mee for saying and mainmaining truth, euen so will strangers wheresoeuer I beecome: for I will neuer spare to say the truth, and surely strangers wou'd haue lesse mercy on me then myne owne countrey folkes. Beeing thus minded, hee continued still in prison, teaching his scholars which resorted to him, many thinges both of the composition of Elements, and also of the soule: but would write nothing: for hee saide that wisdom ought to bee written in mens hearts, & not in beastes skinner, neuerthelesse his discipule Plato wrote well nye all that hee taught. A little before hee should be put to death, hee desired that hee might bath himselfe, and say his Orations: which hee did, and called his wife and children, and gaue them good instruction. And when hee went toward the place where he should finish his life, his wife went after him crying: Alas my husband dieth guiltlesse, to whom hee said, why woman, wouldst thou haue mee dye otherwise? & sent hir away. So when the cup of popson was deliuered him to drinke, his friends began to wepe, wherefore hee blamed them, saying: I sent away the woman because shee should not do as you doe. Then Polidorus proffered him a precious garment to dye in, to whom hee saide, hath not mine owne coat serued mee to liue in? why then may it not as well serue mee to dye in? And then after hee had commended his soule to God, hee dranke the consecration. And as hee was in trauaile of death, one of his disciples saide, O Socrates well of wisdom, yet teach vs somewhat while thy speech lasteth, to whom hee answered, I can teach you no otherwise now being, then I taught you in my life time.

A. II.

Thus

## The first booke

Thus finished hee his most godly life, being lxx. yeeres olde. his goodly sayings shalbe spoken of in their places.

### Of Seneca, cap. lii.

Seneca the Philosopher, an excellent well lea-  
ned man, was borne in Corduba, and therefore  
called Cordubensis. Hee was discipule to Stratus  
the Stoike, and was Lucane the Poets countrey-  
man. Hee flourished at Rome, in the time of the  
Emperour and tyrant Nero, whome hee taught in  
his youth, in learning, & maners, which afterwards  
was cause of his death. In the time of this Se-  
neca, Peter and Paule came to Rome and preached  
there. And when many of Nero the Emperours  
house gathered together to heare Paule, Seneca  
among the rest, was so familiar with him, and de-  
lighted so much to heare the diuine science & wises-  
dome which hee saw in him, that it greeued him to  
bee seperated at any time from his communicati-  
on, in so much that when hee might not talke with  
him mouth to mouth, hee vsed communication by  
letters oft sent betweene them. Hee read also the  
writings and doctrines of Paule, before the Em-  
perour Nero, and got him the loue and fauour of  
euery bodie. In so much that the Senate wou-  
nded much at Paule. This Seneca was a man of  
very chast life, and so good, that S. Hierome num-  
bereth him in his bedrow of saints, prouoked ther-  
to by his Epistles which are intitled Seneca to  
Paule and Paule to Seneca. After hee liued vnto a  
meane age, hee was slaine of Nero the tyrant,  
two yeeres before Peter and Paule suffered their  
glo-

glorious martirdom. For Nero on a day beholding him, and calling to minde, how he when he was his master did beate him, hee conceiued hatred against him, and being desirous to reuenge himselfe, and to put him to death, gave him licence to choosethat kinde of death hee would. Wherefore Seneca seeing that his tyranny could not bee appeased, and supposing that to die in a daine was the easiest kinde of death, desired to bee let blood in the veins of his armes, and so dyed, which death, as some thincke, was foreshewed in his name, Seneca: that is to say, Senecans, which signified in English, a killer of himselfe. Hee wrote in his life time many goodly booke, out of the which shall bee picked some of the most pithie sentences, both of precepts and counsels, sayles, and also of Proverbs, Adages, Parables, Simbles which in the places hereafter shall follow.

Of Sigismund, Emperour. Chap. liij.

Sigismund was the sonne of Charles the fourth, king of Boheme, & of Hungarie. Hee was ordained Emperour. Hee was a prudent, witty, learned, and noble Prince, in person and countenance, of such maiestie, as was comely and meete onely in a great Monarchie and ruler of the world. But in war and deeds of armes vnfortunable: for hee was oftentimes ouerthrowen and chased of the Turkes, and other enemies. And for that hee was king of Boheme, hee had it by succession after the death of his brother Vincelaw. Hee reigned twentie vii. yeres, and departed this life.



The first booke  
Of Thales Milesius. Cap. liii.

**T**Hales (as sayth Herodotus, Democritus, and  
Dunis) had to his father a noble man, called  
Examius, and to his mother Cleobulina, of the  
stock of Cadmus and Agenor: and was borne  
(saith Plato) vnder Damafius Prince of Achenes,  
and is the first that ever was called a Sage, or  
wise man. Hee flourished at Miletum, what time  
Oscas was iudge in Israell, and Romulus Empe-  
roure of Rome: what time Sennacherib King of  
the Chaldees sent the Assyrians to inhabit Iewrie,  
which from þ counting of Eusebius was the. 4550  
yeere from the creation of the world. This Thales  
was very well learned both in Astronomie and  
Philosophe, and wrote many goodly works, and was  
a citizen of Miletum, as Phalerius writeth, and was  
come of a noble lineage, who after hee had dispatch-  
ed his businesse belonging to the common weale,  
gaue himselfe to þ searching out of naturall causes.  
And surely hee was a profitable Counsaylour to  
the common weale. For when as Cressus deman-  
ded to haue had his fellows, hee would not graunt  
so it, which afterward when Cyrus had gotten the  
dictorie, was cause of sauing the Citie.

Heraclides sayth that hee liued solitarie. But  
some say hee tooke a wife, and had a childe called  
Cidistus, but other say that hee liued chaste all his  
lyfe long: and when it was asked him why hee  
would not get children, hee answered, because  
hee would not bee bound to loue them. When his  
Mother cryed on him continually to take a wyfe,  
hee would say hee was too young, and after-  
warde when his youth was past, and his Mo-  
ther

ther still importunate, hee would say, it was out of season and too late. Hee would say alwaies he was bound to thank fortune, but for three causes chiefly, first, because he had reason, and was not a beast: secondly, because he was a man, and not a woman: thirdly, because hee was borne a Grecian, and no Barbarian.

Hee said there was no difference betwene death & life, & being asked therefore why hee dyed not: hee cause (quod hee) I should then make a difference. When he was asked whether god knew mens euill works: Yea (quod hee) and their thoughts to. To an adulterer that asked him whether hee might sweare that hee was no adulterer, hee said: Perurie is not worse the adulterie. When he was asked what thing was hardest: Hee answered, a man to know himselfe. And what was easiest. Hee sayde to admonish other. What was sweetest: For a man (saith he) to vse that he hath. What is God? That, that lacketh beginning and end. And when he was asked what was the most difficult and seldest seene thing: Hee answered: an old tirant. A seldest seene thing ended, for God either taketh them away beefore they bee olde, or else ere they old age changeth their hearts. Being demanded how a man might best suffer aduersitie: To see (said he) his enemies in worse plight then himselfe. It was asked him how wee might liue best, & most righteous: to which he answered. In saying those things of our selues which we reprove in other. Being asked who was happie, hee said, hee that hath his bodilie health, is fortunate in riches, not of a vaine minde, but learned. These are part of his wittie answers, his precepts, proverbs, & semblables shalbe spoken

## The first booke

of the first places.

This Thales, as witnesseth Appolidorus, lived  
ixciii peere. Socrates sayth x. peeres, and that  
he dyed in the lxxii. Olympiad, and flourished in  
Cresus time, to whom hee promised, that hee would  
cause the river Alin, to runne backwards against  
the streame. There were many more of his name,  
as testifieth Demetrius, Durus and Dionisius. But  
this Thales Milesius the sage, being old and worn  
in age, died of heate, whiles hee beheld a triumph.  
Some say that as he went forth of his house to be-  
hold the starres, hee fell downe sodainly into a pit,  
and was therefore mocked of an old wife that hee  
kept in his house, with this saying: O Thales, how  
thickest thou to comprehend those things that are  
in heaven, that thou canst not see such things as  
are heefore thine eyes.

### Of Theopompus. Chap. 55.

Theopompus, an Historiographer, after the  
time of Herodotus and Tucidides. Hee was also an  
ancient Poet, and a King of Lacedemonia.

### Of Tiranus, otherwile called Theophrastus. Chapter. lvj.

**T**heophrastus Erebus, as saith Athenodorus,  
was a fullers sonne, and was first an hearer  
of Leucippus, a citizen of his owne Countrie.  
Afterward when he had also beene a hearer of Pla-  
to, he got him to Aristotle, whose successor hee was  
in keeping of his schoole after his departing vnto  
Chalcides. Hee was a man of exceeding wisdom,  
and



and of singular studie, and Scholemaster (as saych  
 Parnphila) of Menander, the writer of Comme-  
 dies. He was a very friendly man, and gentle to be  
 communed with. Cassander tooke him to him, and  
 Ptholomcus sent for him, hee was so beeloued of the  
 Athenians, that when Agnonides had accused him  
 of heresse, they wou'd haue killed him for his accu-  
 sation. There came from all places to heare him  
 as good as two thousand men, which beecame his  
 Schollers. All which notwithstanding, hee was  
 neuer the pycuder nor higher minded, but continu-  
 ally one in Vertuous humblenesse. In his time  
 Sophocles Amphiclidai sonne, made a law, that  
 no Philosopher should keepe Schoole vpon payne  
 of his life, without the agreement and decree both  
 of the Senate, and the people: wherefore hee with  
 many mo of the Philosophers departed for a tyme.  
 But the yeece following, when according to the  
 good order, Philo called Sophocles to the accompt  
 of his dooinges, they returned againe, and the A-  
 thenians abolished that law, and fined the maker  
 thereof in fure Talents, and restored to Theo-  
 phraste the regiment of his Schoole. And where-  
 as before time his name was Tirtanus, Aristotle  
 named him Theophrast, beecause of his diuine and  
 goodly utteraunce. Hee bled off these notable say-  
 ings, wee may better trust an vnbubled horse,  
 then a disordered word. Time is the most pre-  
 cious experience. Hee died beeing foure score and fure  
 yeeres olde, when hee had a while taken himselfe  
 to ease. Whe his schollers before his departure as-  
 ked if he wou'd commaund them any thing, he said  
 I haue nothing to say vnto you, save that this life  
 maketh many things seeme sweet through the shee

## The first booke

of glory. But wee all die as soone as we enter into this life, for nothing is moze haine then desire of glory. But indeauour to be happie and blessed. And either regard not the performance of this precept, because the labour therof is great: or else diligently indeauour to follow it. For thereby you shall attaine exceeding great glory. Moreover, the hainnesse of this life is greater then the profit. But seeing I am not able to counsel you what to doe, consider you among your selues what is best to doe. As hee thus said, he gaue by his ghost. The Atheniens kneeling before him after his death, worshipped him openly. Hee wrote many notable workes, whereof this day wee heare but of few, so many good thinges haue beene lost through negligence of men, and inturpe of time: hee dyed very rich, as may appeare by his testament which Laertius hath written out at length. With diuerse other thinges which to auoid superfluitie I haue omitted. His vertuous sayings shall follow in they places.

### Of Xenophon. Cap. iiii.

Xenophon the soone of Grillus, was borne at Athens, hee was shamefast, and exceeding beautiful. It is sayd, that Socrates met him in a narrow lane, & would not let him passe til he had answered him to diuers questions, & when he asked hym where men were made good and bad, whereat hee stayed and could not tell. Socrates saide, come with mee and learne. And so hee dyd vntill such time as he went to Cyrus, whose fauour hee obtayned, and beecame in great reputation wth hym, and wrote all his wises, hee had a woman called Philecia, which followed

followed him, by whom hee had two children. Hee  
 had much trouble in his life, and was banished, &  
 fled from place to place till hee came to Corinth,  
 where hee had an house. And when the Atheniens  
 ses intended to succour the Lacedemonians, he sent  
 his two sonnes, called Diodorus and Grillus to Ae  
 thens, to fight for the Lacedemonians: from which  
 battaile Diodorus returned, without dooing any  
 great feate: but Grillus fighting manfully among  
 the horsemen, dyed about Mantinia. And when Xe  
 nophon (which was dooing Sacrifice with his  
 crown on his head) heard of his Sonnes death,  
 hee put off his crowne: but when hee afterwarde  
 heard, that he dyed fighting valiantly, hee put it on  
 againe, not so sope for his death, as ioyous of his  
 valiantise. Hee dyed at the Citie Corinthum, as  
 saith Demetrius, being very old: a man both good  
 and valiant, expert in riding and hunting, & great  
 ly skilful in martiall affaires, as appeareth by his  
 workes. Hee was also religious, and much intenc  
 tive about sacrifice, and was a follower of Socra  
 tes. Hee wrote xl. bookes intituled euery one by a  
 sondre name: and Tucidides workes which by neg  
 ligence wer lost, he brought to light. And was him  
 selfe so pleasant in his stile, that hee was called the  
 Muse of Athens. There were more of this name,  
 of whome this is the chiefe, whose good sayings &  
 precepts heereafter shall hee touched.

### Of Xenocrates. Cap. lviij.

**X**enocrates the sonne of Agathenor, being  
 borne in Calcedony, was Platoes Scholler  
 from his youth. Hee was blun and



## The first booke.

Now, insomuch that Plato speaking of him and Aristocle, would say, that the one had neede of the spar, and the other of the byble. Hee was graue and earnest, & dye in his communication. Hee was much in the Schooles, and if at any time hee went into the Towne, boyes and foolish people would cry after him for the nonce, to anger him. Hee was so chaste, that when men for the nonce had hired an harlot to meddle with him, which lying with him many nights could not obtain his purpose, shee said hee was an Image and no man. When his fellowes would cast into his bed Lais (which was at that time the fairest Strumpet in Athens) when shee would entice him with hir whorish conditions, hee would cut his owne members, because shee should not overcome him. Seeing sent with other Embassadors to Philip, when all the rest tooke rewards and banquetted with him, hee would not: Insomuch, that when Philip many times would talke with him, hee refused. For which cause Philip admitted him not for any Embassodour. And when hee with the rest of his fellowes was retourned to Athens, they said, that hee went with them in vaine. And when (according to the lawes) he should therefore pay a forsaite, hee counsailed the rulers to take good heed to the common weale, saying that Philip with giftes had corrupted all the other Embassadors, but could not make him grafit by any manner meanes, which (they hearing) esteemed him moze then euer they did beefore. Seeing sent another time to Antipater to redeeme the prisoners which he had taken in battle, Antipater desired him to dine with him, which hee denying, said: I came not to dine and banquet, nor to take pleasure with thee, but to redeeme my self.

fellowes from the sorrowes which they suffer with thee. And when Antipater heard the wisdom and saw the constant minde of the man, hee gently intertaining him, deliuered his prisoners. When Dionisius in his presence saide to Plato, some body shall take from thee thy head, hee saide: that they shall not, except they take away mine first. Hee liued honestly, and wrote exceeding many goodly works, and died being lxxiii. yeeres old. His goodly counsailes shall bee spoken of in their places.

Of Zeno Eloates, cap. xlix.

Zeno Eloates the sonne of Piretus, by adoption became Permenides son, hee was of bodie large and tall, and learned of his adopted father his Philosophie, wherein he became so excellent, that as Plato and Aristotle saith, hee was the first deuiser of Logick. Hee was a noble man both in governing the common weale, and also in teaching of Philosophie. There was in his time one called of some Nearchus, of other Diomedes, which vsurped the gouernance of his Countrey, and there according to his lusts, without respect either of lawe or Justice, vsed all points of tyrannie. Wherefore Zeno with other conspiring to put him downe, drove him thence, were prevented of their purpose, and Zeno taken. And when the tyrant inquired of him what confederates and provision of weapon they had, he minding to make him afraid, confessed that all those whome the tyrant trusted most, and tooke for his chiefest friends, were of counsell in his conspiracy. And when hee tolde him certaine things openly of some of them, hee saied that hee would

## The second booke.

would secretly shew him greater matters. And when the tyrant therefore went neere him, and bowed his head to him, hee with his teeth caught him by the eare, or as (Demetrius saith) by the nose, and left not his holde till hee tare it quite away. But when the tyrant, the more incensed heerewith, brought him to the racke, as saith Antisthenes, he would confesse nothing more then what hee did at the first. Wherefore as saith Hermippus, hee was by the tyrant put into a mortar of stone, and there pounded with a pestle to force him to betray his confederates. And when hee was therewith almost killed, he cried out to the people: sic vpon you cowards, that yee can suffer a tyrant the destruction of your country thus to deale with you, & though nothing els might moue you, mee thinkes this crueltie which I sustaine of him for my countrey sake and yours, were sufficient. And when hee had so said, because he would confesse nothing, he bit off his owne tongue, & spat it out in the tormentors face, who therefore killed him, as Hermippus saith. But Antisthenes saith, & the people moued partly with his words, but more with his manhood and greuous torments, fell immediately into a rage, and with stones killed the tyrant. Hee despised all pomp and glory, and for his vice & truth sake, all kinde of torments, when men railed at, or slandered him, he would be angry, and when diuers philosophers would therefore reprove him, he would make this answere: if I should not be moued with reproches, then should I not neither deiright in prayles. His other sayings shall be noted in theyr places.

The summe of all.

In this first booke of Philosophers I briefly declared,  
The



The right order of their liues, & godly conuerſation  
 whoſe exāples of vertue ought ioyfully to be embraced  
 And to be folowed of al mē without exception, ced  
 Their counſailes are comfortable in every condition  
 & next ꝑ deuine ſcripturs ther is nothing more true,  
 Thē their godly good doctrin, to trade mē in vertue.

## THE SECOND

booke.

Of Theologie Philoſophicall. cap. i.

**B**Ecauſe the name of Philoſophers or hea-  
 then men is a thing very odious to ignorant  
 eares, who will not onely ſuſpect, but alſo deſ-  
 piſe whatſoeuer the heathen teach, taking the  
 for inſtrells and miſbeleeruings, therefore I  
 thought it good before I came to their precepts, to  
 ſhew their opinion concerning religion, that it may  
 bee known what they beleued of God, of them-  
 ſelues, and of his works, all which they themſelues  
 call Philoſophie: for no doubt the common weales  
 wherein they dwelt, had ſundry religions, and thoſe  
 moſt vile and ſhamefull, ſome worſhipping their  
 owne deuices, as Idolls or Images of manne,  
 beaſtes, diuells, & other things, other ſome the crea-  
 tures themſelues, as ſpirits, diuells, Sun, Moone,  
 ſtars, elements, men, ſerpents, onions, & other like, &  
 with ſond & deteſtable ceremonies, ſeruing the with  
 dumbennes, lechery & ſacrifice of all kinds of car-  
 fle & ſoule, yea, murdering children, men & women.

## The second booke.

yes, and their owne selues to doe their Gods homage. But these Philosophers of whom I treat, although for feare, obedience and quiet sake they seemed to doe as the common people did, yet knew they by the search of nature, that there was but one God, and that all their religions were wicked and abhominable. And therefore some of them cryed out vpon them, and rather suffered death, then agreed to allow them: as for example, Socrates, whose life you haue before in folio 31. For as S. Paule saith, that consideration of the creatures which they sawe, braue them to confesse there was a creator, who as by his wisdom and power hee had ordained all thinges, so by his prouidence and goodnesse ordered and preserved them. They perceived also that there was in themselves a reason and minde. which attained to the knowledge of God, and had power to comprehend and command spirits, which sith they bee immortall: their soules must needes also bee immortall, because it had power ouer immortall thinges. But as though they knew God and themselves in this wise, yet ouercome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to Idolatry, for their bodely commoditie, following the lust and sensuallitie of the flesh. But none of these heathen Philosophers (or sure very fewe) were of that sort, but like true, wise and constant men, both knew God, and serued him with puritie of life, which is his true service, whereof what they taught, and what they taught is declared in this booke, which I call their Theologie, beecaue it concerneth specially their doctrine of God, which when it shall be read and duly considered.

dered: I doubt not but the abtousnesse of their hea-  
then names shall so little trouble any man, & their  
precepts shall & rather be accepted, considering that  
they be both honest & naturall, and come from such  
men whose heathen liues doe staine in vertuous per-  
fection (I am loath to say it, but more loath to see it)  
our honest profession that now bee or ought to bee  
Christians.

Of God, of his workes, of his mercie.

and Iustice. cap. ii.

The order of all things that are visible in this  
world, declareth that there must needs be one prin-  
cipall cause and beginning which wee call God, and  
also that the same order cannot bee without prou-  
dence and one perpetuall gouernour.

Aristo-  
pus.

That is God which lacketh beginning and en-  
ding: which God being made of none, hath by his  
owne power created all things.

Hermes.

God is the beginning of all things.

Plato.

Hee onely is to bee knowne and taken for a God  
which is not onely a creator, but also a comforter, a  
preserver, a saviour, and a deliuerer.

There is a God which doth rule and gouerne all  
things, which maintaineth the course of Starres,  
the changes of times, the alteration and order of  
things, beholding both Sea & land, who also plaine-  
ly seeth, both the liues and doings of all men.

Cicero.

There is a living God which onely knoweth,  
which onely remembereth, which foreseeeth, gover-  
neth, and moderateth all things, and hee it is that  
liveth for ever.

Cicero.

There is no kinde of men so rude or so harde:  
which although he be ignorant what God he ought



Of God, of his works.

to haue, that yet knoweth not but there is a God.

This seemeth to bee a most sure and principall occasion why wee should thinke there is a God because that there is no nation so sauage and beastly: all, either any man so barbarous and rude, whom the opinion of god hath not truely touched.

Who is so vtrly mad, which when hee looketh vp vnto heauen, doth not thereby know that there is a god, or thinketh those thinges to bee done by chaunce, which are made by so great power, chozder and alteration whereof no man is scarce able by any art to pursue.

What may bee so plaine and manifest, when wee looke vp into heauen, and beholde the Sunne, the Moone, and the Starres, shining with glorie in heauen, as that there is some god which ruleth and governeth them.

Let all men in this bee truely perswaded, & god is the moderator and gouernour of all things: and that all things also be done by his onely power and appointment, and that he it is, which most cleerely beeholdeth every man, both what hee doth, what hee admitteth in him selfe, with what minde and godliness hee doth loue & fauour religion, & that hee hath also a regard both of all godly and wicked men.

Plato.

God is without any body inuisible and also immortal: whose forme cannot bee comprehended with the eyes of mortall men, nor yet described by any sensible knowledge.

Plato.

God in power is in all things, and in every part of the worlde: and by his prouidence all thinges are preserved, gouerned, and moued: And hee himselfe is of none other, either moued or gouerned, but is the first comprehensible mouer.

God

god is the principall and chiefest god above all nature: whome all creatures honour and looke for.

The diuine nature and substance of god suffereth neither change nor ende: for it is both immutable and infinite.

In god, nor about god, can be none euill: therefore Plato, all euill is far from god: for all goodnesse proceedeth from him, and hee is the onely fountaine and principall goodnesse.

God as hee is almightie: so may hee worke in all things after his owne opinion and will, except in Justice.

There is nothing that god cannot bring to passe, and that without labour or trauaile.

God is all goodnesse, all charitie, all loue.

The god immortall hath made all things communicable to men mortall, except immortallitie, and therefore hee is called immortall, because he neuer dyeth: and wee also bee called mortall and failing, because we all take an ende.

God the author of all goodnesse hath created all good things.

God is carefull for all as well small as great.

God is pitifull, for though hee giueth vs paine, yet hee keepeth the fault close.

In all thy troubles, commit thy selfe onely, and altogether vnto the mosse high and mightie god: and feare not men that threaten, or trust men that speake faire, but trust him that is true, true of his promise, and able to worke good.

To looke for no help of man, bringeth the help of god to all them that seeme to bee overthromie in the eyes of the wicked.

G.ii.

Onely

## Of God, of his workes.

**Peter Lub** Onely God forgiveth & pardoneth vs of our sinns.  
 God knoweth and seeth both the deedes & also  
 the thoughts of all men: from whose knowledge  
 nothing may be hid.

**Diogenes** God presently beholdeth all things.  
 God knoweth all men, hee loveth the iust, & ha-  
 teth them that worke wickednesse.

**Hermes.** No man may escape the iust iudgement of God.

**Alex. Se-  
ucrus.** God is our onely Iudge: who being in heaven  
 faileth not to punish all the that abuse his Image.

**Photion.** As God findeth thee to be when hee calleth thee,  
 so doth hee Iudge thee.

**Mar. Aur.** God is so righteous that his fierce & cruell cha-  
 stisements neuer fall vpon the earth, but by our owne  
 cruell shewdnesse: and our secret finnes in such  
 wise awaketh vs, that wee acknowledge to haue  
 due due and open Justice.

**Hermes.** God will reward every mā according to his workes.

**Mar. Aur.** The iust God neuer appeaseth his eyes against  
 vniust men, but if the requirers bee verely innocent  
 and meeke: God is so iust that hee will not giue iust  
 thinges but by the hands of iust men.

**Diogenes.** If thou wouldest obtaine any thing of God,  
 frame thy workes according to his will.

**Pithago.** Desire nothing of God, save that which shalbee  
 rightfull, for he will graunt nothing vniustly asked.

**Socrates.** Bee carefull in such things as pertain vnto god.

**Anachar-  
sus.** Though god exalt thee in this world be not proud,  
 nor despise any man therfore, nor think not thy selfe  
 better then another: but remember that god by crea-  
 tion hath made all men alike.

**Anasthe.** Forasmuch as all men, although they bee great sin-  
 ners, receiue dayly great benefits of God: are ther-  
 fore much the more bound to thanke him for his  
 grace,



grace, and most hartely to aske him forgiveness  
for theyr sinnes and trespasses.

God greatly esteemeth veruous people, though Socrates,  
in the world they bee little set by.

A good man is the similitude of God.

— All the world is the temple of God.

When thou wilt fast, purge the soule from filth, Hermes  
and abstayne from sinne, for God is better pleased  
therewith, then with abstaining from meates.

Heere followeth seven things to bee noted of God.

The first is, let neuer man leaue God for another  
man, for feare that God depart from the miserable  
man in his most great necessitie. The second is,  
that more availeth to hold vpon the part of the im-

mortal God that is in heauen, then with all the mor-  
tall men in þ whole world. The third is, that men  
shuld beware to annoy god, for the pre of god doth  
much more damage, then þ iniquitie of al men. The  
fourth is, that God neuer forgetteth a man at any  
time; but if God be forgotten by him, a 100 times.

The fift is, þ god do suffer, þ one shuld be persecu-  
ted of another þ is euill, or he haue first persecuted  
one that is good. The sixt is, if men will haue god  
fauourable vnto the in time of war, they must first  
serue him in time of peace. The seventh is, þ god  
as a pitifull god, sendeth not to any realm any kind  
of extreme chastisement, but if it bee for some ex-  
treame offence committed in the same realme. As god  
is full of mercie, so is he also a iust god. As well in  
aduersitie as in prosperitie, reioyce & thancke God  
God supplieth where our power lacketh.

Be mindefull of God, for the remembrance of  
him keepeth men from euill.

Like as god surmounteth all other creatures, so Plato.

Mar. Aug.

Photion?

OF Man.

the remembrance of him forgoeth all other  
imaginations.

The summe of all.

God is a substance for ever durable,  
Eterne, omnipotent, mercifull, and iust,  
VVhich guideth all things in order conuenable,  
A God in whom each man ought for to trust,  
VVho by prayer giueth grace to mortifie our lust,  
In whose feare & loue, all that shall heere indure,  
Shall after this life of better life bee sure.

Of man, and what hee is. Cap. ii.

Chilo,

There is nothing so hard a matter, as for a  
man to know himselfe: for we bee so blinded with  
self loue, that we flatter our selues in many things.

Agapetus.

Let vs learne first of all this commandement of  
god, Know thy selfe, & let vs follow it, for hee that  
knoweth himselfe shall know good, & he that knoweth  
god, shall bee made like god. Hee shall bee made like  
god, & is worthy of gods fellowship: hee is worthy  
of gods fellowship, that doth nothing unworthy of  
god, but thinketh on godly & heauenly matters, and  
speaketh that he thinketh, & doth that hee speaketh.

Pithago-  
ras.

Thou shalt know thy selfe according to gods  
commandement, if thou consider what thou art,  
what thou wast, & what thou shalt bee: by this last,  
both the first are known, because the last is most  
evident. Thou knowest the body shall putrifie and  
become earth, then was it earth before it was the  
body, for looke whereinto any thing ceaseth, thereof  
be sure it had a beginning. And seeing & neither in,  
neither

neither with earth of thy body, is any wisdome, discretion, or knowledge left after thy death, it is evident that those things (which while thou wast alive were in thee) came not of the earth, for what soever cometh naturally of any thing, is so ioined therewith, that it cannot bee seuered. And therefore thy growing & sensible moouing life, that came of the earth, remaineth so with it, that by putrefaction plants and worms doe ingender thereof, which increase, moue & feele as thou didst. But wisdome, discretion, or knowledge they haue not, whereby I may know, thou hadst the from some other thing, & not of earth or bodely mixture. If wisdome discretion, or knowledge come not of the body, the seeing they be the best thing in man, they must come of a better thing. And better the the elements (whereof man is made) is nothing, sauing god, and spirit and power proceeding from God. Then is the reason or soule, which I call knowledge, discretion, and wisdome (either God or his spirit) and so of it selfe immortall, and incorruptible.

Man is a creature made by god, of two parts, Plato, of a soule euertlasting, immortall, of substance inalterable, wherein is reason, wisdome & knowledge: and of a body fraile, & corruptible, made of the 4. Elements, whereof cometh life, lust and senses.

Because God made man to his owne likeness and similitude, hee therefore loueth him according to the comon prouerb, All things loue that which is most like to it selfe.

Man kinde whom god hath onely indued with the great gift of wit, vnderstanding & reason aboue all other creatures, may not (most of all such still or abide in this grosse appetite to trauaile for nothing



else but for pleasures & profits of this tattered and  
barn world, but insuring rightly the heavenly guide  
of our nature, must bee led to the desire of truth,  
honor, & seemliness: wherewith the more that we be  
decked, adorned & beautified, the further off we shall  
bee from the brutishnesse of beasts, & approued the  
nearer vnto þe nature diuine, which of it self is onley  
most excellent, & therefore most specially to be embraced.

**Tullius.**

As all things (whatsoever they be) þe are dyed vpon  
pon the earth, are al created & dyed for the common  
dtype & vse of man: so man for the comodity of man,  
is begotten into this world, & they (as men among  
themselues) should bee helpers one to another.

**Aristotle.**

Man is the pattern of frailtie, the spoile of time,  
the play of fortune, þe image of inconstancie, þe triall  
of enuy & misery, & all þe rest of him steame & chole.

**Herodotus.**

Miseries haue power vpon man, not man vpon  
miseries.

**Democri.**

There is no stableness in ought that belongeth  
to man, but all things are guided with a disorderly  
course, men neuer can scarcely find any good thing,  
seeke they it neuer so diligently: but euill things  
fall vpon them vnought for.

**Socrates.**

The chiefe cause of all euils þe happen to man, is  
man himselfe, for he through his greedy lusts & de-  
sires, troubleth both himselfe, & all other creatures.

**Hermes.**

O man vnkinde, more cruell then wilde beasts, all  
things hate thee, because thou destroyest all things,  
death watcheth for thee euery houre: if thou be in-  
to the earth, þe wolues & other wilde beasts will de-  
uoure thee, if þe clime vp into þe trees, birds & wor-  
mes will assault thee: if þe take þe water, þe crocodiles  
& Ewes wil destroy thee, which beasts nature hath  
killt ordained, to take vengeance vpon vnkind men.

Open

When dwelling vpon the earth, glad of reason, and ble to talke, and hauing soules immortall, they remember subiect vnto death, they are both of merie and carefull minde, they haue brutish and vile bodies, not like in all conditions, but all like in errors: all of peuisish boldnesse, chaffe in hope, baine in labour, bricke of fortune, euery one mortall, and yet euer continuing together their whole kinde, by mutual succession of their blood, changeable, they time euer fling away, long before they bee wise, some dead, some forgotten, and in their liues are neuer sufficiently contented.

Apulcius.

When is vncertaine of any thing all his life space, finding nothing that he may leane or trust vnto, he wanders euer among doubtfull chances, with vain hope alwaies comforting his minde, for no man knoweth certainly what shall becom him, or how, when, or where hee shall leaue his carcase.

Thales.

When is only a breath & a shadow, & all we are ignorant & as fraile & vncōstant as a shadow of smoke.

Eurip.

God hath so ordained for mankind, & wee must liue in care: for among all things that liue and creepe vpon the earth, none is more miserable then man.

Homer.

All beasts are happier and far wiser then man: for behold the life of beasts no doubt most miserable, yet hath hee no harme through his owne fault, save what doth hap him by nature, but wee beside our naturall euils, procure our selues many other, for wee bee soue for euery misfortune, angry for euery euill word, if any strange thing happen, wee are amazed, and afraid of euery shadow.

Menæch.

Griefes, opinions, greedie desires, and lawes are ends of our owne procuring, not sent by nature.

Bis.

When in the beginning accompanied themselves

Diogenes.

G. b.

toget

## Of the Soule.

together, and buylded Townes to saue them from wilde beasts: but now contrarie, for their safegard they are glad to flye all company & to liue in wilderness, safer abroad among wilde Tigers, then in any towne, among same officers.

**Plato** All men are by nature equall, made all by one workman of like moye, and (howsoever we deeme our selues) as deere vnto god is the poorest begger, as the most pompous Prince liuing in the world.

**Herodotus.** To them that bee greatest in worldly wealth, the greatest mischiefs euer approach.

**Seneca.** It may chance to each man, that chanceth to any.

**Hermes.** Why sonne, the ends and disposition of all things are in the hands of almightie god, & he ordereth the as he list, man hath no power ouer his life, but wee liue like beasts alwaies ignorant, doing & suffering that god hath appointed, notwithstanding wee comfort our selues still with good hope & confidence.

**Plato.** There bee in every man two powers drawing and leading him: A desire of pleasure, which is bred in the body: and a good opinion coueting onely good things. Betwene those twain, there is continuall strife in man. And when the opinion hath the mastery, it maketh a man sober, chaste, discrete, and quiet. But when desire getteth the vpper hand, it maketh him a lecher, a riotter, a surfeiter, a brawler, couetous, and vnquiet.

**Socrates.** Twoe bee to him, which contemning the excellencie of his owne nature, and the diuinitie that is in him, serueth onely his bodely lusts, defiling his owne soule, thorough his vile desires and beastly delights.

**Augusti.** Nature is a certaine strength and power put into things created by god, who giueth to each thing



thing that which becometh vnto it. *Ambrase.*  
 The nature of a man (properly of it selfe) is,  
 neither apt to keepe measure in displeasure, nor yet  
 in gladnesse and pleasure: for hee is diuised by the  
 violence of affection, sometime with pittie, & some-  
 time with furie, as his desires present both gouerne  
 him.

Hee reasoneth to bee a man, and is in dooie durd *Zeno.*  
 more beast, that leaueth the rules of reason, and  
 giueth his minde onely to the fulfilling of his bodie  
 lusts.

The summe of all.

Man that consisteth of body and soule, and is  
 Gods good creature, specially made,  
 To know his maker, also to controll  
 Such lusts in flesh as Elements perswade,  
 A beast, if that his life hee beastly trade,  
 An earthly God, if voyde of hope and hate  
 Hee liue content, and know his owne estate.

Of the Soule and gouernance thereof.  
 chapter. iij.

The most precious and excellent thing that god *Hermes.*  
 hath created heere in earth, is a Man, and the rich-  
 est thing to him is his soule and reason: by which  
 hee keepeth iustice, and escheweth sinne.

The soule is an incorruptible substance, apt to re- *Solon.*  
 ceive either ioy or paine, both heere or else where.

By the iustice of god the soule must needs bee im- *Plato*  
 mortal, and therefore no man ought to neglect it,  
 for though the body die, yet the soule dyeth not.

The soules of the good shall liue into a better life. *Socrates.*  
 but

## Of the Soule.

but the euill into a worse.

**Pichagoras.**

When a reasonable soule forsaketh his diuine nature, it becommeth beastlike and dyeth. For although the substance of the soule bee incorruptible, yet lacking the vse of reason, it is imputed dead, for it looseth the intellectuall life.

**Plato.**

If death were the dissoluing both of body and soule, then happie were the wicked, which being rid of their bodie, should also bee rid of their soule and wickednesse. But forsomuch as it is euident that the soule is immortall, there is left no comfort for the wicked to trust in.

The soule when it dyeth carrieth nothing with it, but hir vertue and learning, and hath of it selke none other help, wherefore all such as for the multitude of theyr sinnes and mischiefes are hopelesse, & such as haue committed sacriledge, slaughters, with such other lyke wickednesse, the iustice of God and their owne deserts dampne into euerlasting death, from which they shall neuer be deliuered. But such as haue liued more godly then other, being by death deliuered from the prison of the bodie, shall ascend vp into a purer life, & dwell in heauen euerlastingly.

**Leginon.**

The immortallitie of the soule excludeth all hope from the wicked, and establissheth the good in their goodnesse.

**Socrates.**

**Boetius.**

The soule that followeth vertue shall see God. The soule despiseth all worldly businesse, which being occupied about heauenly matters, reioyseth to bee deliuered from these earthly bands.

**Aristotle.**

The delights of the soule are, to know hir maker, to consider the works of heauen, and to know hir owne estate and being.

**Solon.**

A cleane soule delighteth not in vncleane things:

The

The night seemeth tedious unto a man & dark, how much rather a soule destitute of the light of God, and darkened with sinne. The goodly beautie of the bodie pleaseth y<sup>e</sup> eyes; but how honest a thing is the beautie of the soule? A deformed visage seemeth an vnpleasant thing, but how obious a thing is a minde spotted and besiled with vices. So ones y<sup>e</sup> shall the soule happely depart from the bodie at the last ende, as afore hand she hath diligently (thorough true knowledge) recorded & practised death. And also haue long time before, by the despising of things corporall, and by the contemplation & loue of things spirituall, vsed hir selfe to bee (as it were in a certaine maner) absent from the bodie.

Socrates.

The Soule knoweth all thinges: wherefore hee that knoweth his Soule, knoweth all thinges; and hee that knoweth not his soule, knoweth nothing.

Little teaching sufficeth the good soule, but to the euill much teaching availeth not.

Plotinus.

The well disposed soule loneth to doe well, but the euill desireth to doe harme.

Seneca.

The good Soule graffeth goodnesse, the fruit whereof is saluation, but the euill planteth vices, whose fruit is dampnation.

Boetius.

The good soule is known in that it gladly receiveth truth, and the euill by the delight that it hath in lies.

The Soules of the good bee sorrowfull for the wozkes of the wicked.

A good soule hath neither to great ioye, nor to great sorow, for it reioyseth in goodnesse, and it sorroweth in wickednesse. By the means wherof, when it beholdeth all thinges, & seeth y<sup>e</sup> good & bad

Pithagoras.



## Of the Soule's bus

so mingled together. It can neither reioyce greatly, nor bee greeued with ouermuch sorrow.

Plato.

Soules bee lost that delight in couetousnesse. Who so desireth the life with the soule, ought to mortifie it with the bodie, & giue it trouble in this worlde.

Hermes.

It is better for the soules sake to suffer death, then to loose the soule for the loue of his life.

Hermes.

Whille the soule is in company of good people, it is in ioy: but when it is among the euill, it is in sorrow and heavinesse.

Hee is in great daunger that looketh not to his Soule.

Sicknesse is the prison of the bodie, and sorrowe the prison of the soule.

Socrates.

A wise man ought to looke as carefully to his soule as to his bodie.

Seneca.

It is better to haue a soule garnished with vertue and knowledge, then a bodie decked with gorgeous apparell.

Wisdomme, vertue, & vnderstanding, are the garnishings of the soule.

Pithagoras.

Order thy selfe so, that thy soule may alwayes bee in good state, whatsoeuer come of the body.

Dispose thy soule to all good & necessary things.

Plato.

Euill men by their bodily strength resist their misfortunes: but good men by vertue of the soule suffer them patiently, which patience cometh not by might of arme, by strength of hand, nor by force of body, but by grace of the soule, by which we resist couetousnesse and other worlde pleasures, hoping to bee rewarded therefore with eternall blisse.

Aristotle.

Blessed is the soule that is not infected with the filthinesse of this world.

The

The vanities of the world are an hinderance to the soule.

On a time bee to the sinfull soule that hath not power to returne to hir owne place, whose filthie workes of bodily pleasure, doth hinder hir from the blissefull state, and keepeth hir downe from the presence of god.

Plato.

No dead carrion so loathsomely sinketh in the nose of any earthly man, as doth the abhominable and dead sinking soule of man in the presence of god.

The soule of man is dead, and hath lost both his life, his beautie, and sweetnesse, when there proceedeth wickedly from it, detractions, blasphemies, lyings, filthie communication, and such like.

If the soule of man (through sinne) be once dead: it is neuer againe reuiued, but by the onely meere grace & mercie of the most gracious & liuing god: whose vengeance (by his iustice) still waiteth the destruction of the wicked and wilfull sinners.

As the bodie is an instrument of the soule, so is the soule and instrument of god.

Plutarch.

The bodie was made for the soule, and not the soule for the bodie.

Mans soule being decetpt or taken of the portion of diuinitie, called Mens, may bee compared with none other thing (if a man might lawfully speake it, but with god himselfe.

Tullius.

The minde of man is not a vaine or idle substance of man, but it is a liuely substance, which endeouureth it selfe busily to sette forth and expresse in word whatsoeuer it doth conceiue in it selfe (by the meane of the spirit) which is (as it were) the conduct whereby word is brought forth from

## Of the soule.

**Cateline.**

from the deepe secret parts of the minde:  
 wee vse specially the rule of the soule, and seruice  
 of the body: the one wee participate with God, and  
 the other with beastes.

**Socrates.**

The soule passeth out of this world more swiftly  
 then any bird that flyeth.

**Diogenes.**

Looke how much the soule is better then the bo-  
 dy, so much more greivous are the diseases of the  
 soule from the griefes of the body.

The soule cannot but ever live, it hath none ende  
 of living: yet wee may say that the soule liueth and  
 dyeth. It liueth in the grace and fauour of God,  
 and dyeth in the malice of the diuell.

The soules life is the light of vertue, and his  
 death is the darkenesse of sinne.

### The summe of all.

Of all the good creatures of Gods creating,  
 Most pure and precious is the soule of man,  
 A perfect substance at no time abating:  
 Which with the bodie the passions suffer can,  
 In vertue ioyous: in vice both woe and wan.  
 Which after death shall receiue the reward,  
 Of works which in life time it most did regard.

Of mans life, how full of miseries and  
 wretchednesse it is. Cap. 3.

**Monte.**

**L**ife is nothing else, but as it were a glue,  
 which in man fastneth the soule & body toge-  
 ther, which proceedeth of 4 temperaments of 4  
 elements, wherof 4 body is made, which (if it  
 be not dissolued before through our own  
 disconsent



dissemperance, or loosed with the moisture of our  
owne merits, or sodainly consumed with the loue  
or hate of God) weareth away through age of the  
body, and so at length commeth to nothing.

Life is a brittle and miserable fetter which cha- Plato.  
neth the pure and euermlasting soule to the vile, sin-  
full and corruptible body.

Life is of his owne nature a greuous thinge, Menander  
most miserable and full of innumerable cares and  
griefes:

Life is a perillous passage, for wee bee there- Socrates.  
fit troubled with stormes and tempestes farre more  
miserably then such as make shipwacke, for wee  
saile as it were in the Sea, alwayes in doubt; ha-  
ving Fortune our liues governour, some ha-  
ving prosperous windes, other some contra-  
rie: but wee arrive altogether at one haven vnder  
the ground.

O life how may a man get from thee without Pithago-  
deathes helpe? thy euills bee infinite, and yet no ras.  
man is able either to auoide nor yet to abide them.  
Onely the Sunne, the Moone, the Starres, the  
Sea, and lande are pleasant, because they are by  
nature beautifull, all other thinges are doubtfull  
and greuous. And if any good thing happen to  
any man, hee feeleth also therewith tribulation  
and sorrow.

Consider that mannes life is weake and fraile, Democri-  
tullfilled with mange frowarde and troublesome rus.  
businesse in prouidinge for it, meane suffy-  
saunce, and thinges needefull to saue it from  
miserie.

There is no kinde of life but may bee exceeding- Menander  
ly discommended, as hauing in it no notable, way.  
ly.

## Of mans lyfe, how full,

the of honorable thinge: But all mingled with frailtie, weaknesse, and many greuousnes. What life then should a man leade? adyode, that is to say, in offices, are strifes and troublesome actions, at home cares, in the field great labours, in the sea feare, in wandring or iourneyng, if it bee boide of leoparde, yet it is painefull and tedious. Art thou marped? then canst thou not bee without cares, wilt thou not mary? then is thy life vaine and solitary.

Children bring sorrowes, but lack of them make the life vnpleasant. Youth is wilde and foolish, age weake and freble. Wherefore one of these two things is to bee chosen, either neuer to bee boyne, or to dye immediately after our birth.

Heraclit.

Alas alas, what a sorte of diuers euill chaunces and how strangely they happen to vs in this lyfe, one berwyaleth the losse of his children, his wife & goods, another weepeth for lack of health, libertie, or necessarie liuing. The workeman maymeth him selfe with his owne tooles, while hee earnestly applyeth his busynesse, the idle man is pined with famine, bitten with dogges, imprisoned & whipped, in euery good towne, the gammer breaketh his leg in dauncing, his stones in vaulting, his lungs in running, his arme, his shoulder, or his necke in wrestling. The aduouterer consumeth himselfe with boches, and lepro. The dicer is sodainly stabbed in with a dagger. The Student wooing continually with the Kewme or the Goute. Who is free from the strokes & murder of theeves, or from the wounds, raine, and slaughters of souldiours, worse then theeves: besides that, iuste and innocent men are oftentimes wrongfully punished, imprisoned, banished

ished, and pitiously put to death: children are smothered in the cradell, fall into the fire, are drowned in the water, ouer run with beastes, poysoned with spiders, and murdered or plagued with infection of the Aire, besides diuers sicknesses, and other casual all happes, as falling of houses, dearth, famine, thunderbolts, lightning, flouds, and many moe troublesome chaunces which sodainely alight vpon all men indifferently.

Whosoever thinketh in this life to liue without Solon.  
labour and sorrow, is a foole: for God hath so appointed our state, that wee by vertue of our soule should suffer and subdue all kindes of aduersities.

Little would wee regarde the true life of the Zeno.  
soule which it enuieth after it is losed from this life, if this life had any pleasure in it, notwithstanding the innumerable sorowes and griefes that wee sustaine thereby, wee are so loth to bee rid of it.

How can life bee of any great value, when euery Diogenes.  
souldier will sell it for six pence. Life is like one dayes imprisonment: for the whole time of our life is but as a daye, vpon which the night of death commeth.

God hath purposely ordained the griefes, miseries, and sorowes of this life to bee so many and great, and the pleasures thereof so small and fewe, to make vs the more desirous of the heavenly life, which is nothing but ioy and pleasure. Socrates.

There is none either so great an oratour or else so mightie an enchanter as life is, for it perswadeth vs the contrary of that which both wee see & feele. Plato.  
For notwithstanding that wee know our owne frailtie, and that wee must needes dye, yet  
D.ii. what



## Of mans life, how full

what wronges, what harredes, what labors, & what greedy deuises, beegin wee dayly a fresh, in hope, or rather assurance of life, to finish & enjoy the fruits of our enterprises.

Seneca.

The flowers of life which are lustres and pleasures, as false shewes, shadowes, and vanities, and the fruits thereof, labour, care, sicknesse, and tediousnesse, the tree it selfe, corruption and frailtie.

Theophr.

What a shame is it for men to complaine vpon God for the shortnesse of their life, when as they themselves as short as it is, doe through riot, malice, murders, care, & warres: make it much shorter, both in themselves and other.

The summe of all.

Life which chaineth the body and soule in one,  
Is fraile and vaine, more slipper then the slime,  
Heapes full of cares, but quiet hath it none,  
Ordainde of God a prison for the time.  
To plague and purge the bodie & soule from crime,  
VWhich who so spendeth vertuously and well,  
Shall after it in ioyes and glory dwell.

Of the world, the pleasures, and dangers thereof. cap. vi.

Aristotle.

The world was created by the deuine providence of God.

Plato.

The goodnesse of God was cause of the worlds creation.

Hermes.

God created this world a place of pleasure and reward, wherefore such as suffer in it aduersitie, shal in another world bee recompensed with pleasure.

Seneca.

This world is a way full of hid thistles: wherefore euery man ought to beeware how hee walketh for

for pricking of himselfe.

Hee is not wise, knowing hee must depart from this world, that busseth himselfe therein, to make great buildings.

This world is like a burning fire, whereof a little is good to warme a man, but if he take to much it will burne him altogether. Pithagoras.

Wee may vse this world, but if wee abuse it, wee breake the lome that wee haue to god.

Hee that loueth the world hath great trauaile, but hee that hateth it hath great rest.

Print in thy minde, and execute with liuely diligence, the effect of this counsaile following, wherein is contained the life and death, the ioy and sorrow, as well in this present transitorious worlde, as also in the other euermlasting world to come. Socrates.

Three things thou must diligently note, that is to say, the Soule, the body, and the substance of this world. The first place of these three (by good reason) hath the soule, seeing it is a thing immortall that is created and made after the figure and shape of the almightie and euermlasting god. Soule.

The next and second roome hath the body, as the case and sepulcher of the soule, & nearest seruant to the secrets of the spirit. The third roome and place occupieth the riches and goods of this world, as the necessarie instruments or tooles for the body, which cannot want nor lacke such needfull things. Let then thine eien of thine inward minde first chiefly and diligently behold the first and best thing in thee, that is thy soule. Next vnto that, haue respect to thy bodie, and thirdly consider the world. Hee that happely (through grace of the liuing god) beareth these three in their degrees & due order, shall Bodie.  
Goods of this world

W.iii.

surely

## Of the world, the pleasures,

surely content God, y<sup>e</sup> ease himselfe, and satisfie the world. First therefore care for the soule as for the chiefe iewel and onely treasure: care for the body for the soules sake, care for the world for the bodies sake. Take heede aboue all things that thou goest backward, as hee doth that first careth to bee a rich man, next to bee a healthfull man, and thirdly to bee a good man, where hee shoud doe cleane contrarie: first to studie for goodnesse, next for health, and last for wealth.

Wee see by experience so great blindnesse among men, that they in such wise care for riches, that verie little they care for the health of the body, and nothing at all they minde the state of the soule.

hee that loveth the world shall not faile of one of these inconueniences or both: that is, eyther to displease god, or else to be enuied of mightier men than himselfe.

This world is but a passage into thother: wherefore hee that prepareth him things necessarie for that passage, is sure from all perills.

Mar. Aur.

The world is so malicious, that if wee take not good heede to prepare against his wylches, it will overthrow vs to our great losse and hurt.

Behold well this world, take warning in time, & marke how they fall that vserh to climbe.

Plato

Beware that for the variable and vaine delights of this wicked world, thou loose not the ioyful and euertlasting felicitie.

Periander.

The man that is onely of this world, and hath no consideration of the world to come must needs bee wicked in the sight of god, and a gracelesse man in the sight of men.

Socrates.

The loue of this world stoppeth mennes eares from



from hearing wisdom, & blindeth his eyes from seeing through it: also it causeth a man to be enuied, and keepeth him from dooing any good.

The world and the flesh doe nought else but fight **Mar. Aur.** against vs, & wee haue neede at all times to defend vs from them.

Man hath neuer perfect rest nor ioy in this **Seneca.** world, nor possesseth alwaies his owne winning.

O world thou hast so many countenauces in **Mar. Aur.** the vanitie, that thou ledest all wandering in instability.

Trouble not thy selfe with worldly carefullnesse, **Socrates,** but resemble the byrds of the ayre, which in y morning seeke theyr food but onely for the day.

Fixe not thy minde vpon worldly pleasures, nor trust to the world, for it deceiweth all that put their trust therein.

Hee that seeketh pleasures of this world followeth **Hermes.** a shadow: which when hee thinketh he is surest of, vanisheth and is nothing.

This seemeth an unhappie and cruell destine, **Menander** which is giuen vnto this world of miserie: that those things, which are most excellent and of greatest price in this world, are soonest with violence taken away, as vnworthie for so cruell a world.

The children of vanitie doe abide in the dungeon **Mar. Aur.** of this world: which is founded vpon the sand.

Hee that delighteth in this world, must needs fall **Aristotle.** into one of these two griefes, eether to lacke that which he coueteth, or else to lose that which he hath won with great payne.

Hee that loveth this world, is like one that entere **Pithagoras**th into the sea: for if he escape the perils, men will

## Of the world, the pleasures.

for hee is fortunate: but if hee perish, they wil say,  
hee is willfully deceived.

**Seneca.**

Trust not the world, for it payeth euer that it  
promiseth.

Hee that trusteth to this world is deceived, and  
hee that is suspitious is in great sorrow.

This world giueth to them that abide, an exam-  
ple by them that depart.

**Archelaus**

Hee that preieth himselfe to the world, ought to  
dispose himselfe to three things which hee cannot  
auoide. First, to pouerty, for hee shall neuer attaine  
to the riches that hee desireth: secondly, to suffer  
great paine and trouble: thirdly, to businesse with-  
out expedition.

**Solon.**

This world hath euer his multitude that hono-  
reth, worshippeth, and magnifieth nothing, besides  
the tedious and short life, and those things that  
pertaineth to his life.

Every mote choketh a worldly man, every little  
sound maketh a worldly man to trinkle and shake.  
Hee is to bee called a worldly man that giueth all  
his care to vse his wits in this world, that creepeth  
vpon such things as bee seene, hard, felt, tasted, and  
smelt: that climbeth not in no consideration about  
the mist of this valley.

**Hermes.**

This world is the delight of an houre, and sor-  
row of many dayes: but the other world is great  
rest and long ioy.

**Alex. Se-  
nerus.**

Hee that in this world hath a good name, and the  
grace and fauour of god, ought not aske nor desire  
any other thing.

**Aristotle.**

The vanities of the world are an hinderance to  
the soule.

There is no new thing in this world.

hee

and dangers thereof.

53

Hee that fixeth his minde wholly vpon the world Pithago-  
looseth his soule : but hee that thinketh vpon his ras-  
soule, hateth the world.

The summe of all.

The world is a Region, diuers and variable,  
Of God created in the beginning,  
To containe his creatures of Kinds innumerable,  
wherein each one should liue by his winning.  
VVhose many pleasures are cause of great sinning,  
wherefore all that gladly as vaine doe them hate,  
Shall after this world haue permanent estate.

## THE THIRD

Booke of pollice and go-  
uernance of common  
weales.

Of the necessitie of order. Chat. i.



Seeing the quietnesse, peace, & bo-  
dyly wealth (which by meanes of  
mens vnruly lusts) cannot be had  
nor maintained heer in this world  
without politicke order & gouer-  
nance : for order is the only preser-  
uer of worldly quietnesse : seeing  
also all order standeth in ruling & obeying : we will  
in this booke following shew, whom the philosophers  
do allow for a ruler, & what kind of ruler is best al-  
lowed of them, what pollicie & laws are best to bee

by. b.

admits



## Of Kings, Rulers;

admitted: and what ministration & obedience thereunto becometh: that such as bee in authoritie may heereby see theyr offices, and that all subiects may know theyr duties, and performe the same, for the attaining of the said peace, wealth, and quietnesse.

Of Kings Rulers, and Gouvernours, and how they should rule their subiects. Chap. ij.

**Aristotle.** Kings, Rulers, and Gouvernours ( in consideration of theyr high estate, authoritie and calling, to the setting forth of vertue and true obedience, and winning to themselves immortall praise ) should first learne to rule themselves, and then those that bee in subiection to their high authoritie.

**Plato.** Hee is vnnecesse to rule other that cannot rule himselfe.

**Philip. rex.** None ought to rule, except hee first haue learned to obey.

**Mar. Aur.** As the life of a Prince is but as a white fox all other to shooote at, and as a glasse wherein all the world doth behold: So wee see by experience, that wherunto a Prince is inclined, the people traungling to follow the same, haue not the grace nor power to eschew the euill, and follow the good.

**Mar. Aur.** It is a great offence, and an immortall infamie to a Prince, that in steede of giueing his hand to good liuing to releecue other, casteth backward his foote of euill example, wherby all other bee ouerthroweth.

The vniuersall Schoole of all this world, is the person, the house, and court of a Prince.

It becometh a Prince or head ruler, to bee of such zelous & godly courage, that hee alwaies shew himselfe

selfe to bee as a strong wall for the defence of the truth: and that he suffer it not to be abused, nor once to fall vnder his hand.

These rulers anneth exceedingly, that giueth other licence to Anne.

The greater that a Prince is of power aboue other, the more ought he to bee vertuous aboue all other.

The counsaillours and household seruantes of the Prince, beeing well tried, and by his owne example brought in good order: Also the head Officers, Judges and all other that haue authoritie in the publike weale, beeing well chosen and instructed by the example of the princes court: It should bee wonderful to behold, with how little difficultie a how soone the reuolue of the weale publike should bee brought into a good fashion, all men delighting in vertue, and praising the beautie and commoditie thereof in their superiours. Also reioicing at the affabilitie and gentlenesse of so vertuous and noble Prince, and semblably dreading his seueritie, they shall (at the last) in such wise bring vertue in vscome, wherby it will happen, that such vices as before seemed but little, & were nothing regarded, shall become to all men, or at the least to the more part most filthy and detestable.

The Princes pallaice is like a common fountaine or spring to his citie or countrie: wherby the people by the cleannes thereof be long preserved in honestie, or by the impurenesse thereof, are with sundrie vices corrupted. And vntill the fountaine bee purged, ther can neuer be any sure hope of remedie.

King ought to refraine the company of vicious persons, for the euill which they do in his company

Alex. Seuerus.

Plutarch.

## Of Kings, Rulers.

is reputed his.

If thou bee a governour, or hast over other so-  
ueraintie, know thy selfe: that is know that thou  
art verely a man compact of soule and body, and  
that all other men bee equall vnto thee.

Know also that every man taketh with the  
equall benefite of the spirit of life: For thou hast  
any more of the dew of heauen, or the brightnesse  
of the Sunne, then any other person. Thy dignitie  
or authoritie, wherein thou differest from other,  
is as it were but a weightie & heauie cloake, fleshly  
glittering in the eien of them that be poore blinde:  
where vnto thee it is painfull, if thou weare him in  
his right fashion, and as it shall best become thee:  
and from thee it may bee shortly taken of him that  
did put it on thee, if thou vse it negligently, or that  
thou weare it not comely and as it appertaineth.  
Therefore, whiles thou wearest it know thy selfe:  
know that the name of a soueraigne or ruler, with-  
out actuall gouernance is but a shadow. Gouernance  
standeth not by words onely, but principally by act  
and example. By example of gouernours, men doe  
rise or fall into vertue or vice.

Aristotle.

Rulers more greedously do lerne by example then  
by their acte. And the more they haue vnder theyr  
gouernance, the greater accompt haue they to ren-  
der, that in theyr owne precepts & ordinances they  
bee not found negligent.

And to put them the more in remembrance of  
theyr high estate, authoritie, and calling (and theyr  
right order of life due vnto the same) here is the  
worde of Claudianus (a noble Poet of famous  
memorie) set forth by the right worthy and wor-  
shipfull Sir Thomas Eliot knight, in his booke cal-  
led



led the gouernour.

These verses following.

**T**hough thy power stretch both farre and large, Claudio;  
 Through Inde the rich, set at the worlds end:  
 And Mede with arabie be both vnder thy charge,  
 and also Seres, that filke to vs doth send.  
 If feare thee trouble, and small things thee offend,  
 Corrupt desire thine hart hath once imbraced,  
 Thou art in bondage, thine honour is defaced.  
 Thou shalt bee deemed then worthy for to raigne,  
 When of thy selfe thou winnest the masterie,  
 Euill custome bringeth vertue in disdaine.  
 License superfluous perswadeth much folly.  
 In to much pleasure set not felicitie:  
 If lust or anger doth thy minde assaile,  
 Subdue occasion, and thou shalt soone preuaile.  
 What thou maist doe delight not for to know,  
 But rather what thing will become thee best,  
 Embrace thou vertue, & keepe thy courage low,  
 and thinke that alway measure is a feast.  
 Loue well thy people, care also for the least,  
 And when thou studiest for thy commoditie,  
 Make them all partners of thy felicitie.  
 Be not much moued with singuler appetite,  
 Except it profit, vnto thy subiects all,  
 at thine example the people will delight,  
 Be it vice or vertue, with thee they rise or fall.  
 No lawes auaille, men turne as doth a ball,  
 For where the ruler in diuing is not stable,  
 Both law and counsell is turnd into a fable.

Those that haue any authoritie and gouernance

com-

## Of Kings, Rulers,

committed to them, ought to know the bounds of their estate and calling, their office and dutie, beeing themselves but men mortall among men, and instructors and leaders of men. And that as obedience is due vnto them, so is their studie, their labour, their industry with vertuous example, due to them that be subiect to their authoritie.

Alex. Securus.

Authoritie ought to bee giuen to such as careth least for it: and kept from them which presse fastest towards it. For hee that desireth it would haue it for his onely commoditie: hee that loobeth not for it considereth that hee is chosen for others necessitie. Therefore how diuers is their ministration it euer appeareth whereas both happeneth.

Socrates.

A king ought not to trust him that is couetous which setteth his minde to get riches: nor him that is a flatterer, nor any to whom hee hath done wrong, nor in him that is at truce with his enemies.

Aristotle.

It is better for a Realme, country, or Citie to be gouerned by the vertue of a good man, then by a good lawe.

Plato.

Except wise men bee made gouernours, or gouernours bee made wise men: mankinde shall neuer haue quiet rest, nor vertue bee able to defend hit selfe.

Aristotle.

Happie is that citie or country, that hath wise men to gouerne it.

Men ought not to bee chosen for their age, nor for their riches, but for their wisdom and vertuous conditions.

When wretched worldlings and fooles for their wealth, are rather chosen to rule and gouerne in the common wealth, then the vertuous, wise, and learned men: that must needs follow, that in such

of

of fame and honourable report, that should woorthely rebound to the godly & wise electors, graue & ancient fathers of the citie or countrie, for their dutifull, carefull, & fatherly choice, tendering the state of the common welth & the honor of their Prince, vnder whom they haue authoritie to rule and choose rightly: ( For who louing deerey their Prince whome they know to bee wise and vertuous, will choose to rule vnder him, a foolish man hurtfull and vicious ) shame shall then bee spoken of them, the buckled browes of maiestie shall bee bent against them, the vertuous and wise will not eschew them, worthy credit is not to bee giuen vnto them, an horrible crime is committed by them: for the Prince & the people are abused by them, the fierce fury of God hangeth ouer them, & the prince by Gods iustice, ought sharply to punish them: for they are not as they ought to bee, faithfull fathers, friends, and fauourers to their countrie: but stepfathers, very aduersaries, wicked conspirators, and betrayers of their prince and countrie.

Chilo.

Most miserable is the state of that countrie and common wealth, where rich men that bee fooles are more commonly to bee chosen, then rich wise men, or poore men enriched with wisdom to gouerne in the common wealth.

Protagoras.

Reason & godlinesse denye not, but that it were better, that the goodnes of the wicked worldlings or rich foolish men should beare ( by my handes, or else by the common treasure ) the charges of the poore and vertuous gouernour ( by whome great goodnesse and much honour shall bee increased ) rather then the vicious and riche faultie foundling shall rule, by whome common weales are destroyed.

Legmon.



## Of kings, rulers,

or at the least greatly hindered and defamed. For  
as the wise man with his wisdom, upholdeth the  
state, and purchaseth wealth, fame, and honour to  
the Citie: so the foolish or vngodly man overthroweth  
the state, bringeth losse, shame and dishonour to  
the Citie. And if custome (viciously) be the ground  
of euill choyce to gouerne among a fetoie affectio-  
nate, fonde, or corrupted persons that are wealthie,  
(not respecting duly as they ought) the straight  
office and duty of a gouernour: the high state  
himselfe of most Princely maiestie, ought speede-  
ly to redresse that foule enormitie, whereby due o-  
bedience is neglected, godly lawes infringed, ius-  
tice not executed, sinne not duly punished, his  
owne honour impaired, his people with perurie  
impouerished, and the roote is dayly nourished,  
whereby is increased heapes of gods fury for the  
plaguing most bitterly, both of Prince and com-  
mon.

The mis dooings of the Prince are a scourage  
to the commons.

what greater grounde of disglorie, what greater  
occasion of dishonour, what greater and more  
huge heapes of mischies and inconueniences can  
bee attempted and raised by against the maiestie of  
God, or against the prince & the people of god (in  
godly common wealth) then by putting a baine,  
wicked or rich worldling, or onely a rich foolish  
Idiot, in the roome of maiestie and godly authoritie,  
whereby hee himselfe should of all others, bee most  
straightly bridled and restrained from his wicked  
attempts and foolishnesse.

Justinian  
Imperat.

It is required in a godly ruler or maiestrate, to  
bee in his calling wise, learned in Gods lawe, and

in life and conversation bright and pure.

In unworthie person to bee exalted in dignitie is more wickednesse. Mar. Aur.

Three things are to be pitied, and the fourth not to bee suffered. A good man in the hands of a shrew: Hermas.  
A wise man vnder the gouernance of a foole: A li-  
berall man in subiection to a caittife. And a foole set  
in authoritie.

Where good order & gouernance faileth, obedien-  
ce decayeth, boldnesse encreaseth, discipline scanteth, Alex. Sc.  
uerus.  
enurie preuaileth, auarice corrupteth, and the state  
of a weale publique soone after perissheth.

Those men that should rule and haue authoritie  
ouer other, ought to bee such persons as neuer were  
infamed with any vice notable, & whose liues be in-  
culpable, and there with bee sufficiently furnished  
with wisdom and grauntie, bolde also of all pri-  
uate affection, feare, auarice and flattery: such like  
Chirurgians, shall not forbear with corrosiue and  
sharpe medicines to draw out the festered and sin-  
king coxes of olde marmoles & inueterate sores of  
the weale publike, ingendred by the long custome  
in vice.

It becommeth a king to take good heede to his Platarch.  
counsaillers, who followeth his lustes, and which  
intend the common weale, that hee may then know  
whom for to trust.

Glorious is that common weale, and fortunate  
is that Prince, & is lord of young men to tranasle,  
and ancient persons to counsaile.

Unhappy is that Prince that esteemeth himselfe Mar. Aur.  
happy to haue his Coffers full of treasure, and his  
counsaile full of men of cursed and euill living.

All that haue authoritie, should temper it with  
I. wisdom

## Of Kings, Rulers;

wisedome and paretelle of living.

If a king bee mercifull, his estate shall prosper, and his wisdom shall helpe him in his neede, if hee be iust, his subiects shall reioyce in him, & his reigne shall prosper and his estate continue.

Hermes.

The strength of a king is the friendship & loue of his people.

Max. Aur.

When a Prince is greatly declared of his comynality, and is vertuous of his person, then every man saith if hee haue not good fortune, although our Prince want good fortune, yet his worthy vertues fall not: and though hee be not happy in his intents, yet at the least hee sheweth his wisdom in & meane season.

And though fortune benyeth him at one hour, yet at another time shee agreeth by his wisdom. And contrariwise, an vnwise Prince, and hated of his people, by euill fortune runneth into great perill.

Great perill the Prince is in, and the common wealch in an euill aduenture, whereas hee many intentions among the gouernours.

Aristotle.

It is a great chastisement to the people to haue a righteous Prince, & it is a great corruption vnto them to haue a corrupt and a vicious ruler.

Plutarch.

A king ought to bee of a good courage, to bee courteous, free and liberall, to refraine his wrath where hee ought, and to shew it where it most needeth, to keepe him from conetousnesse, to execute true iustice, and to follow the vertuous examples of his good predecessors. And if it chaunce that the strength of his bodie faile, yet ought he to keepe the strength of his courage.

Max. Aur.

Princes liue more surely with the gathering to them



them men of good liuing & conuersation, then with treasures of mony stuffed in their chesles.

The most secret counsaile of a King, is his owne conscience, and his good deedes, are his best treasures. Assaron

A King most surely gouerneth his Realme if hee beaigne ouer his people as a Father doeth ouer his children. Agessilaus

A man shall not well gouerne a citie or country, & set in good order & maners of people, except he bee wel & sufficiently furnished with eloquence, wherewith onely he may perswade effectually, stir, entice, & lead wher hee listeth, the mindes of the grosse multitude. Plutarch

Whosoever prouideth but for part of the people, and blemishfull of the rest, they bring in sedition & discorde, a thing most hurtfull to the common weale, whereby it cometh to passe, that some doe seeme flatteringly to faune vpon the people, some affectionate to the Nobilitie, but very few to please & content the whole. Tullius

Gouernours of the weale publike, must obserue these two precepts: thone is, that they so maintain the profit of the commons, that whatsoever in their calling they doe, they must referre it thereto: alwaies forgetting their own comoditie. The other is, that they be (in any wise) carefull ouer the whole body of the common weale: least while they uphold some one part alone, they leaue all the rest miserably destitute. Plato

Modestie is a vertue most necessary for all rulers and magistrates: whereby, in the handling of all matters, they yeld nothing to affections: but doe follow most aptly the same, which seemeth to bee comely, vpright, & allowable. And it is also a mean

## Of kings, rulers,

to restraine them, that in following the rigor of the law, they do not ouer soze pinch or impouerish their poore subiects.

**Tullius.** A prudent, grane, and byrighte gouernour of the common wealth without all respect of persons or partes thereof, will rather giue himselfe wholly to the profite & commoditie of the same, then to hunt for riches or the encrease of honour: for hee will very gladly and byrightly seeke to defend the whole state, and to make prouision (as hee may) for all men indifferently.

**Alex. Se. verus.** Hee that would bee a ruler or gouernour should first learne to be a subiect: for truly a proude and couetous subiect, shall neuer bee a gentle and temperate gouernour.

Next vnto God, who is so great a father as hee which is father of an whole country: that is to say, father of them that bee fathers, their children, and whole family. How much then ought the care of him, farre exceede the cares of all other, the charitie of him, the loue of all other, & wisdom of him, the prudence of all other.

**Democritus.** Ruse and authoritie in a good man doth publish his vertue, which befoze laye hidde: In an euill manne it ministreth boldnesse and licence too doe euill, which by dread was befoze couered.

**Alex. Se.** Hee that exerciseth his office duely, byrightly, and circumspectly in the common weale, at the ende when hee shall depart and leave his office, the publike weale shall bee bound to pray for him, & to render vnto him most due and hartie thanks.

**Philp. rex.** The office of kings is to heare the complaints & causes of all persons without exception.

So great is the person and dignitie of a King, that in vsing his power & authoritie as hee ought, he representeth amongst men heere vpon the earth, the glorious state, and high maiestie of God in heauen.

Under the king, are both free and bond men, and they bee both subiect to his power, and are all vnder him: and he is a certaine creature that is not vnder man, but onely vnder God. Bractō. 1. l. 1. cap. de Papa.

The king hath no peere or equall in his kingdome. Hee hath no equall: for otherwise hee might loose his precept or authoritie of commaunding: since that an equall hath no rule nor commaundement ouer his equall. The king himselfe ought not to bee vnder man, but god, and vnder the law, because the law maketh a king. Let the king therefore attribute that vnto the law which the law attributeth vnto him, that is, Dominion & power. For hee is not a king, in whome will, and not the law doth rule: & therefore hee ought to bee vnder the law, seeing hee is the vicegerent of God heere vpon the earth. Bracton. Archiepiscopus & alij Prelati.

Who to cometh to the office of a king, armed afore hand with the precepts of philosophie, cannot lightly swarue from the right trade and path way of vertue.

The chiefe feate of kings is to relect no person, but to make all persons profitable to the common weale.

Wise Princes haue the feate to make profitable instruments as well of the euill persons as of the good.

A kings good word, is better then a great gift of another man.



## Of Kings, Rulers.

King must vse honest persons, & abuse & dishonest.

Nothing may bee to a prince more royall, then if he make the state of his realme better then it was, before it came vnto his hands.

**Mar. Aur.** Malitious and euill men make Princes poore & one perfect good man, sufficeth to make an whole realme rich.

A prince that is godly and vertuous, is the glorie of his fathers age.

**Zeno.** A good prince differeth nothing fro a good father.

**Portegeus** An euill disposed king, is like a corrupt carren that maketh the earth to stinck round about it: and the king that is good & vertuous is like the fayre and sweet running riuer, that is commodious and comfortable to euery creature.

**Pithagoras.** Subiects are to their king, as the wind is to the fire, for the stronger that the winde is, the greater is the fire.

**Plato.** As a small spot or freckle in the face, is a greater blemish, then a scar or knot in the bodie: so a small fault in a prince seemeth worse, then a greater in a private person.

As a shepherd among his sheepe, so ought a king to bee among his subiects.

**Hermes.** Like as a small disease, except it bee looked to in time and remedied, may bee the destruction of the whole bodie: so if rulers bee negligent, and looke not to small things wherupon greater doe depend, and see them reformed in due time, they shall suffer the common weale to decay, and not able to reforme it when they gladly would.

**Socrates.** Like as the rule ought to bee straight and iust, by which other rulers should bee tryed: so ought a Governour, which shold gouerne other, be good.  
vertu

Seruous, honest, and iust himselfe.

Like as the Sunne is all one both to poore and rich: so ought a Prince not to haue a respect to the person, but to the matter.

Euen as a good gardiner, is very diligent about Plato his gardeyne, watering the good and profitable hearbs, and rooting out the vnprofitable weedes: so should a King attend to his common weale, cherishing his good and true subiects, and punishing such as are false and vnprofitable.

¶ Pee kings, remember first your King the Gouver- Hermon-  
neur of all. And as you wold bee honoured of your subiects, so honour pee him. Use no familiaritie with any vicious persons. Trust none with your secrets beefore pee haue proued them. Sleepe no more then shall suffice the sustentation of your bodies. Loue righteousnesse and truth. Embrace wisdom. Feede measurably. Use non excelle in appaile.

Remember that good gouernance is in vertue, and not in beauty nor costly appaile. Rewarde your trustie friends. Faouour your Communitie: considering that by it your Realmes are mayntayned. Loue learned men, that the ignorant may thereby be encouraged to learning. Defend the true & iust, and punish the euilldoers: that others might thereby maye the like vices. Cut of stealers hands. Hang by thecuss and robbers, that the high wayes may be sure. Burne the Sodomites. Stone the adulterers. Beware of liars and flatterers, and punish them. Suffer not swearers to escape unpunished. Wile your prison, and diluer the vnguiltie prisoners. Punish immediately, such as haue deserved it.

## Of Kings, Rulers.

Follow not your owne willes, but bee ruled by counsaile: so shall yee give your selues rest, and labour vnto other. Bee not too suspitious, for that shall both disquiet your selues, and also cause men to draw from you.

The authoritie of princes and gouernors (which properly depend vpon the authoritie of God) is truly to bee called Temporaria, that is but for a time: because of the alteration and weaknesse of worldly matters and the ordering of them: when that hee which is this day greatly aduanced for his authoritie, is sodainly the next day ouerthrowen, & appeareth to bee nothing at all.

### The summe of all.

A King which in earth is euen the same,  
That God is in heauen of kings King aterne.  
Should first feare God, and busily him frame,  
Himselfe to rule, and then his realme gouerne.  
By law, by loue, by iustice, and by right,  
Cherishing the good, and punishing the stuberne,  
The lengthning of his raigne dubling of his might.

Of counsaile and counsayfours. Cap. iij.

Aristotle.

Counsaile is an holy thing.

Counsaile is the sentence of aduise particular:  
by giuen by every man for that purpose assembled.

Socrates.

Counsaile is the keye of certaintie.

Plato.

There cannot bee in man a more diuine thing,  
then to aske counsaile how he should order himself.  
It is to bee diligently noted, that every counsaile



is to be appoyued by three things principally: that is, that it bee righteous, that it be good, and that it stand with honestie. That which is righteous is brought in by reason: for nothing is right, that is not ordered by reason. Goodnesse commeth of vertue. Of vertue & reason proceedeth honestie wherefore counsaile being compact of these three, may bee named a perfect captaine, a trustie companion, & playne and vnfeyned friend.

The reward for diuers seruices, a man may make: but the reward for good counsaile god hath need to doe it. The greatest reward that one friend may do to another, is in a great and weightie matter to succour him with good counsell.

Hee that giueth good counsaile to another, bee, Iocrates, giueth to profit himselfe.

The most easie thing in the world is to giue good counsell to another, and the most hard and highest thing is, a man to take it for himselfe.

There is none so simple a man, but hee may giue good counsaile, though there bee no need, and there is none so wise that will refuse counsell in time of necessitie.

When thou doest a misse, take better counsaile.

Many things bee impeached or let by nature: which by counsaile bee shortly atchiued. Titus Li.

Without counsaile see thou dose nothing, and then after thy deede, thou shalt neuer repent thee.

Follow rather dangerous honestie, then secure villitie: albeit that in deede villitie can hardly bee discerned from honestie. Socrates.

Be not annoyed to take counsaile in small matters every houre. Legman.

## Of Kings, Rulers.

The ende of all doctrine and study is good counsell.

Mar. Aug.

When counsell is taken of diuers, then if any fault be, it shalbe deuised amongst them all: though the determinatio might be done by a few, yet take counsell of many. For one will shew thee all the inconueniences, another the perilles, another the dammages, another the profit, and another the remedy. And set as well thine eyes vpon the inconueniences that they laye, as vpon the remedy that they offer.

Mar. Aur.

The Counsailler that hath his minde overcome with yre, and his hart occupied with enuie, and his words outragious to a good man: it is reason that hee loose the fauour of God, his priuitie with his Prince, and his credence with the people. For hee presumeth to offend God with his euill intention, to serue the Prince with euill counsaile, & to offend the common wealth with his ambition.

Mar. Aur.

That publike weale is in better state, and in a manner more sure, where the Prince is voyde of grace, then where the kings counsailers and companions bee euill and wicked.

Portegeus

It is not conuenient that hee which is called to the high estate of a counsailler or a ruler ouer others, should spend all the night in sleep, or otherwise the whole day in pastime and banitie.

Aug. Cael.

Hee is to bee called a good counsailler, which while hee consulteth in doubtfull matters, is voide of all hate, friendship, displeasure, or pittie.

Alex. Severus.

Wrath and hastinesse bee very euill counsaillers. Those counsaillers seeme to bee vertuous, wise, & honorable, which can content themselves and reioyce, that they haue so wise and vertuous a Prince.

Since that at all times preferreth iustice, and the weale of his people before any private affection or singular appetite.

Where there is a great number of counsaillours, they all being heard, needs must the counsaile bee the more perfect.

In things most prosperous, the counsaile of Tullius friends must bee bled.

Hee that giueth counsaile, and praiseth himselfe, Portegus would fayne bee called a wise man.

If thou wouldest know a mannes counsaile Isocrates, in any matter, and wouldest not haue him to know thine intent, talke as if thy matter were another mannes; so shalt thou know his iudgement therein, and hee neuer the wiser of that thou intendest.

Take no counsel of him that hath his hart all set Seneca, vpon the world, for his aduice shall bee after his pleasure.

When thou wilt take counsaile in any matter, marke well thy counsaillours how they order they owne businesse: for if they be euill counsaillours towards themselves, they will be worse counsaillours towards other men.

Their counsailes must needs bee alwaies full Coburne, of perturbations, which are one's embracers of their owne aduice.

Good counsaile is the beginning and ending of Zenepe every good worke.

Consult and determine all things with thy friend, Seneca, but first with thy selfe.

Give blamelesse counsaile, and comfort thy friends.

Hee is discrete that keepeth his owne Counsaile,



## Of Kings, Rulers.

- Socates.** Make not an angry man nor a drunkard of thy counsaile, nor any that is in subiection to a woman, for it is not possible that they should keepe close thy secrets.
- Aristotle.** Hee that keepeth secret that which hee is required both well, but hee that keepeth secret that which is not required, is to bee trusted.
- Alex. Seu.** Hee which shall giue counsaile, specially to the making of lawes, ought to consider foure things, that his counsaile bee honest, that it bee necessarie, profitable, and possible.
- Socrates.** A wise man ought to take counsaile, for feare of mixing his will with his wit.
- Tullius.** They that consult for part of the people, and neglect the residue, that bring unto the Citie of Countrie, a thing most pernicious, that is to say, sedition and discord.
- Alex. Seu.** Ambition and flatterie are vtterly to bee abhorred in a counsailler.
- Homer.** Like as Calchas (as Homer writeth) knew by diuination things present, things to come, and things that were passed: So counsaillours garnished with learning, and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expending the power, assistance, and substance, also resolving long and oftentimes in theyr munde, things that bee passed, and conferring them to the matters that bee in experience, studiously doe seeke out the reason and manner, how that which is by them approued may bee brought to effect. And such mens reasons would bee thoroughly heard, and at length. For the wiser that a man is, in tarring,  
his

his wisdom increaseth, his reason is more lively, and quicke sentences aboundeth. And to the more part of men, when they bee chased in reasoning arguments, solutions, examples, similitudes, and expeditments, doe resort, and (as it were) flow vnto their remembrance.

As a Physitian cannot cure his patient except he knoweth first the truth of his disease: euen so may a man giue no good counsaile, except hee knoweth roughly the effect of the matter.

### The summe of all.

Counsaile is a thing so needfull and holy,  
That without it no worke may prosper well,  
VWherefore it behoueth him, that hateth his folly,  
Nought to begin, without hee take counsell,  
VWhich who so vseth, shall neuer him repent,  
Of time, of trauaile, that hee therein hath spent.

Of honour, Glorie, Nobilitie, and wor-  
shippe, Chap.iiii.

First and aboue all thing let men consider that from God onely proceedeth all honour, glory, nobilitie, and worship, and that noble progenie, succession, nor election, to be of such force, that by them any estate or dignitie may bee so established, that God being stirred to vengeance, shall not shortly resume it, and perchance translate it where it shall like him.

All thinges living both in heaven and earth, owerh vnto God due worship and obedience. Ther  
bee two most speciall and weightie causes why God  
ought

Solon.

Of counsaile,

ought to bee honoured and worshipped, the one is, because he ought of duetie to be worshipped: and the other, because it is for our commoditie: yea rather for our necessitie.

To worshippinge God, and to serue him truely, is, to gratifie him, or to bee thankfull vnto him. And no man can rightly gratifie him, but by doing that which pleaseth him. Wherefore all kinde of worship which is rather grounded vpon the will of man, then vpon the will of God, it is to bee bitterly refused in his sight: and imputed as haire before him, in gratefull, hurtfull, and void.

Who will saye that hee serueth well which serueth not according to his masters will, but as hee lusteth himselfe, doeth not the verie instinct of nature it selfe, the reason also of seruice, the subiection of seruants, and the common opinion of all men shew, that as the bodily maister ought to bee reuerently serued and obeyed, much rather the high and puissant God that ruleth ouer all.

**Socrates.** GOD ought to bee worshipped and serued as hee himselfe commaundeth to bee worshipped and serued.

They are to bee counted but foolish, that doe esteeme the seruice of God to consist in those things which bee rather instituted by the deuice of man, then of God himselfe. Let therefore the wise and godly consider well with themselves, whether the seruice and worship they doe vnto God (as a worke of holmesse and duetie) bee worthy his will, a acceptation, and wherby the conscience of a faithfull man may be quieted and assuredly well perswaded of the onely good will of God.

**August.**

The sincere and vncorrupted seruice of God is  
done



done but in a few. Hee cannot bee a true seruer of GOD, which serueth him not in the spirit of his minde, and in truth, but fantastically, and in hypocrisy, as a beastly slaue, and a counterfeiter of gods seruice.

True worship of God (which is done in spirit and in truth, requireth not any outward or worldly beautie, but rather a spirituall beautie and comelynesse.

Honour is the fruit of vertue and truth, and for Plato. the truth a man shall bee worshipped.

That thing is honourable and good, which cometh of good kinde, hee is to bee honoured among them that bee honoured, that fortune abateth with out fault: and hee is to be shamed among them that bee shamed, that Fortune inhaunceth without merite.

Mar. Aur.

The worthy honour resteth not in the dignities that wee haue, but in the good woꝝkes whereby we merite.

Honour ouer great, wherein is statelynesse, and to much pride, bee euen like great and corporeate bodies, sodainly thzowen down.

Plutarch.

Honour, glory, and renowne, is to many persons moze sweete then life.

Philip rex

To attaine glory, this is the neerest way, If a man would indeauour himselfe to bee such a one in deed, as hee gladly would bee counted.

Socrates.

The true glory taketh deepe roote, & also spreadeth abroad, but all counterfayted thinges doe last shew, as doe the little flowers: neither can there any forged thing bee durable.

Tullius

Hee that to his noble lignage addeth vertue and good conditions, is to be highly praised.

Orimilite

## Of counsaile.

Humilitie should be the sister to nobilitie.

Hee is worthy to bee honoured, that willet good to euery man, and hee much unworthy honour, that seeketh his owne wealth and oppresseth other.

**Tullius.** Honours, riches, pleasures, & other of the same kinde (which seeme profitable) are neuer to bee preferred befoze friendship.

Nobilitie is not onely in dignitie or auncient lineage, nor great reuenues, lands, or possessions, but in wiseboime, knowledge, and vertue: which in man is very nobilitie, & that nobilitie bringeth man to dignitie.

**Anacharsus.** Honour ought to bee giuen to vertue, and not to riches.

**Ahrisoff.** All men haue care ouer their owne honour: but as for Gods honour, no man at all regardeth it.

It is a shame for a man to desire honour, because of his noble progenitours, and not to desire it thorough his owne vertue.

**Plato.** They that be perfectly wise, despise worldly honour.

Where riches are honoured, good men are despised.

**Mar. Aur.** Hee that honoureth rich men, despiseth wisdom.

An ass wagger of wrong, ought greatly to be honoured.

Hee is worthy to bee honoured that deserveth honour.

**Pelion.** They are to bee counted chiefly honorable, that in their high estate and calling, first seeke the honour and gloze of God, by whome they are called to honour: secondly, the honour of their Prince, vnder whome they haue authoritie to rule: and thirdly for the comfortable state of their Country and

and common wealth, for whome they are called to office and dignitie.

It is very honorable, excellent, and praise wor-  
thy: for a man of honour to ioyne to his high of-  
fice and calling, the vertue of affabilitie, lowlinesse,  
tender compassion and pittie, for thereby hee draw-  
eth vnto him (as it were violently) the hartes of  
the multitude.

The true honour and worshipp is the vertue of  
the minde: which honour no king can giue thee,  
nor no flattering, nor mone can get thee. This  
honour hath in him nothing feyned, nothing pain-  
ted, nor nothing hyd. Of this honour there is no  
succellour, no accuser, nor defouler. This honour  
is not barred nor chaunged by no time, it feareth  
no tyrant, nor it esteemeth the fauour nor disfa-  
uour of Princes.

Vaine pleasure lightly perissheth, but true hono-  
ur is immortall.

Socrates.

Gloze, honor, nobilitie, and riches, are cloakes  
of malitiousnelle.

Diogenes.

The Gloze of one among great menne, maketh  
strife, suspition among them that bee equall, and en-  
uy among them that bee meane.

Mar. Aur.

Neuer commit thine honour to the mishaps of  
Fortune, nor neuer offer thy selfe to perill with  
hope of remedy. For suspicious Fortune keepeth  
alwaies hir gates wide open for perill. And hir  
walles bee high, and hir watches narrow to finde  
any remedie.

Noble men, and such as are rich and wealthie in  
this world, are to be compared to a marchant mans  
compter: that is, to day worth thousands, and to-  
morrow not worth ii. d. ob.

It.

The



## Of Lawe.

The glory of the suncestoys, is a goodly treasure to their children.

Immortall honoz is better then transitory riches.

Above and before all things, worship God.

The worship of God, consisteth not in wordes but in deedes.

Pithagoras.

It is a right honourable & blessing thing to serve God and sanctifie his saints.

Worship good men, so shalt thou have the peoples favour.

Nobilitie is not after the vulgar opinion of men, but it is onely the praise and surname of vertue.

The suffraunce of noble men to bee spoken vnto, is not onely to them an incomparable sweetie, but also a confounder of repentance (an enimie to prudence) wherof is engendred this word, had I will: which hath beene ever of all wise men reproved.

Tullius.

The perfect and most principall glory, consisteth in these three things: If the multitude loveth vs, if also as it were marvailling at vs, they thinke vs worthy to have honour given vnto vs.

The summe of all.

The honour and glory that worldlings desire,  
Surmounting others in riches and dignitie,  
Cannot long flourish, but that with small hires,  
Shall ende their daies in wofull misery.  
But vettue susteineth no such calamitie,  
Therefore or ever thou desire honour,  
Call for grace to bee thy gouvernour.

Of Law and Lawiers. Cap. v.

The

**T**he law (as Iustinian saith, lib. i. Pandect) Iustinian.  
is a facultie or science of the thing that is  
good or right; or also Celsus there defi- Celsus.  
neth. That the lawe is a certaine rule  
or Canone to doe well by: which ought  
to bee knowen, and kept of all men.

Cicero, de lege, saith, that the lawe is a certaine Tullius.  
rule proceeding from the minde of God, perswading  
right, and forbidding wrong.

Lawes bee nothing else then rules of Justice, Alex. Se.  
whereby is commaunded what should bee done, and  
what ought not to be done, where a weale publique  
should prosper.

Law is the sinder, and tryer out of truth.

Hermas.

The Law of the spirit is to bee vnderstanded Ambrose.  
faith, or the lawe of faith by which a man is deliue-  
red from the second death, wherein Sinne is condem-  
ned: and whereunto life may bee ascribed: because  
that in remitting of Sinne, it deliuereth from death,  
and giueth life.

The grace and law of the spirit, furnished with  
the strength of GOD, doth iustifie the wicked,  
reconcileth the dampned, and giueth life to the  
dead.

Nature is the fountaine, whereof the Lawe Tullius  
springeth: and it is according to nature, no man to  
doe that whereby he should take (as it were) a pray  
of another mans ignorance.

Such lawes by men are sometimes made, which  
rightly may bee called the lawes of God. As when  
a lawe being made by manne, taketh his principall  
ground vpon the law of God, and is made for the  
declaration or conseruation of mans true faith: and  
to remoue from the godly, all wicked opinions

## Of Lawe,

and heresies, or such light lawes, canons either diuers leude ordinances reared by in darkenesse and ignorance by vngodly men, or by the common people vnlearned in the law of God, to the hinderance of the said faith, or stoppeth the way to vertue, and that letteth the proceedings of speedie prospering of rightfull and holy lawes. And to such godly purposes they are rather called the lawes of God, then the lawes of man.

Cardy de  
camer.

Whatsoever is righteous in the law of man, the same is also righteous in the law of God. For euery law, that by man is made, must euery bee consonant to the lawe of god. And therefore the lawes of Princes, the commandements of Prelates, the statutes of communalities, ne yet the ordinances of the godly multitude, are neither righteous nor obligatorie: vnlesse they bee aptly consonant to the lawes of God. For by it is truely knownen to whom right belongeth in any respect: and wherunto also, Justice orderly beareth his full force and sway.

Horace.

The lawe of God is left vnto all posterities to touch the consciences of all men without respect: because they cannot (by gods iudgement) be excused, which doe sinne against right and equitie.

Law and wisdom are two laudable thinges, for the one concerneth vertue, and the other good conditions.

The law necessary for a common wealch is, that the people among themselves liue in peace & concord, without discord or discention.

Tullius.

It shalbee expedient for gouernours to haue in remembraunce, that when according to the lawes they doe punish offendours: they themselves bee not



not chased nor moued with wrath: But bee like to the lawes: which bee prouoked to punish, not by wrath or displeasure, but onely by equitie:

Law is the Queene of immortalitie.

Socrates.

Lawes ought to bee made for no mannes pleasure.

Every good law is ordained to the health of the soule, to the fulfilling of the lawes of God, to induce the people to fly euill desires, and to bee fruitful in all good workes.

S. Bridget in lib 40. Cap. 129.

The law must bee correspondent to the originall decree of nature, or the first example of honestie.

The law of nature is nothing else, but the participation of the eternall law, in the reasonable creature.

Th. Aqu.

God hath grauen the law of nature in euerie mans minde: to frame (as it were) thereby a shew and comelynesse of manners.

Where good law and order is, all things prosper well.

Where the order of the law may serue, weapon hath no place.

A law maker ought to bee godly, learned, and wise, and such a one as hath bene subiect to other lawes.

God is the causer that lawes bee made.

God is a law to sober men.

Wise men live not after the lawes of men, but after the rule of vertue.

Antisthenes.

Lawes of men may bee likened to cobwebs, which doe tie or hold the little flies fast, but the great fly breaketh forth and escapeth.

Ancrag.

Cities must needs perish, when the common lawes bee of none effect.

S. i. i.

In

## Of Law.

**Seneca.**

In euill law, and the loue of a shrew are like vnto the shadow of a clowde, which vanissheth away as soone as it is seene.

**Boetius.**

The law that is perfect and good, would haue no man cōdemned nor yet iustified vntill his cause were both throughly heard and knowen.

The whole body of the law ciuill hath these three principles (that is to say) true honestly, hurt no man, and giue vnto euerie man his due.

**Iustinian.**

Hee that maketh his realme subiect to a law shall raigne, and hee that maketh the law subiect to a Realme, may haue to raigne a while, but hee that casteth the law forth from his Realme, casteth forth himselfe.

**Aristotle.**

Break not the lawes, made for the wealth of the Countrey.

**Pithago.**

Indeuour thy selfe so to keepe the law, that God may bee pleased with thee.

The law of God cannot bee truly kept with heart, if by deede it bee dispised: For no man keepeth the law with heart, vntill hee loue the law: and hee that loueth the law, doth according to the nature of loue, and fulfilleth it to the uttermost of his power.

There is in the law two points, first doctrine to teach, and next an authoritie to commaund and compell.

The law is fulfilled by true doctrine and manners, and it is broken by the contrarie, vnto true doctrine and wicked manners.

**Socrates.**

Lette all men, & bee subiect to the lawes, but obey God more then men.

As a sicke man is cured of his disease by vertue of a medicine: so is an euill man healed of his malice

lice

lice by vertue of the law.

The summe of all.

Lawes bee the rules of iustice and equitie.  
 VWhereby wee vnderstand our charge and duetie,  
 To loue with due order with peace and amitie,  
 As God and nature our harts hath bound :  
 And that praise also may worthely redound.  
 To such as make laws through wisdom & vertue  
 Authorising ministers both faithfull and true.

Of Iudges. cap.vj.

The authoritie of a Iudge given to him by *Max. Max.*  
 his prince, ought to bee his accessarie, and his good  
 life his principall, in such manner, that by the rec-  
 titude of his iustice the euill should feele the execu-  
 tion thereof.

It is better for a man to iudge after law & lear- *Diogenes,*  
 ning, then after his owne minde and knowledg.

A iudge sitting in iudgement (beeing vertuous & *Cicero,*  
 wise) ought to remember that he is but a man: and  
 to consider also that so much as is committed vnto  
 him, is at all times lawfull for him to accomplish.  
 And to remember, that not onely power, but cre-  
 dit also is giuen vnto him, and not to appoint that  
 which seemeth good to himselfe, but onely that  
 which is according to the lawe. And therewith  
 diligently also to marke what matter it is which  
 is in controuersie. Both these things are much  
 to bee noted. And also it is the point of a wise  
 manne, and of a iust and good iudge, to enter-  
 taine neere about him these foure very noble and  
 worthie



## Of Iudges.

worthie Counsaillours, namely, the Law. Fidelity, Religion, and equitie: and to seperate far from him these false deceivers: that is to say, concupiscence, feare, enuie, and all vnlawfull desires.

Hee is an vnjust iudge, which doth thinge eyther of enuie, or of fauour.

Iudges inclined to greedinesse and corruption, are oft times pulled away from their pretences by the multitude of bribes and gifts.

Mar. Aur.

What thing can bee more monstrous, then that the Iudges shold send men to put away euill customes from them that bee euill, when they themselves be the inuenters of new vices.

Alex. Severinus.

Such persons as are to bee assigned Iudges in causes euill, with good deliberation & prooffe ought to bee chosen such men as were best learned in the lawes, such as bee auncient, and therewith hauing good grauntie, & such as bee knowne to bee sincere and of good conscience, and vnto them to bee appointed an honourable stipend.

Wee bee admonished to iudge of our selues, not according vnto the reckoning of mannes iudgement: but according to the infallible censure of G D D.

Cicero.

When the iudge giueth sentence, he must remember that God is his sure witnessse, that is to say, the beeholder inwardly of his owne secret conscience: Then the which, God hath giuen nothing vnto man that is more diuine and heavenly.

The iudgements of god are many and secret, but they are all true, holy, and good.

Aristotle.

Both hatred, loue, & conetousnesse, causeth Iudges oftentimes to forget truth, and to leaue vndone the true execution of theyr due and straight charge.

They

They are worthe to bee accounted wicked Iudges, which eyther of errour, eyther of affecti-  
on, eyther of corruption, or of negligence doe dis-  
charge the wicked, and condempne the iust and  
innocent.

Whatſoeuer it ſhall chaunce thee to heare, thine Socrates.  
be not conſenting & knowledging the ſame, beleue  
not, nor haſtely credit thine eare, but beleue and  
giue iudgement rather by thine eye.

It is better for a man to be a iudge among his e- Bias.  
nemies than among his friends. For of his enemies  
he may make one his friend, but among his friends  
hee ſhould make one his enemy.

Certainly the Iudge that valueth more good Mar. Aur.  
wills than money, ought to be beloued: and he that  
ſerueth for money, and looſeth the good wills for  
ſuer, ought to be abhorred as peſtilence.

Couetouſneſſe and wrath in Iudges are to bee Alex. Se.  
hated with extreame deteſtation.

The Iudges to whom is giuen authoritie to re- Mar. Aur.  
dreſſe & amend wrongs, bee they that other whiles  
cauſe more griefes, and ſtirre by greater miſ-  
chiefes.

Hee that is not deceiued by flatterers, that is not  
corrupted with giſtes, and not forgetfull of his  
vnderſtanding, that man may rightly bee called a  
good Iudge.

The ſumme of all.

Iudges to whome authoritie is giuen.  
From their liege Lord, and moſt ſeere ſoueraigne,  
To rule rightly his lawes they ſhould bee driven:  
By wiſdome and learning chiefly to refrain:

K.v.

From

## Of Iustice,

From couetise that hath truth in disdain,  
For Iudges that should ease & assuage many griefes,  
Are some time thocasion of great mischiefs.

### Of Iustice and Injustice. cap. vii.

**Mar. Cel.**

Iustice properly is nothing else then a conformitie of all things in the reasonable creature to the law of Gods minde, by which is commaunded that god bee loued aboue all things, and that a man loue his neighbour as himselfe.

**Aristode.**

Iustice is not onely a portion or peece of vertue, but it is entirely the same vertue, and thereof onely (sayth Tully) men bee called good men: as who sayth, without iustice all other qualities & vertues cannot make a man good.

**Tullius.**

**Seneca.**

Iustice is a will perpetuall and constant, which giueth to every man his right. In that it is named constant, it importeth fortitude. In discerning what is right or wrong, prudence is required. And to proportion the iudgement or sentence in an equallitie, it belongeth to temperance. All these together conglutinate, and effectually executed, maketh a perfect definition of Iustice.

The most excellent and incomperable vertue called iustice, is so necessarie and expedient for a ruler or gouernour of a publike weale, that without it, none other vertue may be commendable, ne wit, nor any manner of doctrine profitable.

**Tullius.**

The foundation of perpetuall praise and renowne is Iustice: without the which nothing may bee commendable. Which sentence is verified by experience: for bee a man neuer so valiant, so wise, so liberall, or plentiful, so familiar or courteous:

**If**



If hee bee seene to exercise iniustice or wrong, it is often remembred. But the other vertues bee seldom reckoned without an exception, which is in this manner: as in praising a man for some good qualitie, where hee lacketh iustice, men will commonly say: hee is an honorable man, a bounteous man, a wise man, a valiant man, sauing that hee is an oppressour, an extortioner, or is deceitfull, of his promise vntrue. But if hee bee iust with the other vertues, then it is said: hee is good and worshipfull, or hee is a good man and an honorable, good and gentle, good and hardie: so that Iustice onely beareth the name of good, and like a Captayne or leader, proceedeth all vertues in euerie commendation.

These bee the words of a Prince that sendeth forth any person with the charge of Iustice.

I put not the confidence of mine honour into thine hands, nor commit to thee my iustice, to bee a Destroyer of innocents, nor an executioner of sinners, but that with one hand, thou shalt helpe the good to maintaine them therein, and with the other hand to help to raise them that bee euill from their wickednesse. And mine intention is, to send thee forth to be a preceptor of orphantes, and an advocate for widowes, a chirurgion for all wounds, a staffe for the blinde, a father to euery person, to speak faire to mine enemies, & to reioyce my friends.

Euerie Prince committing charge of Iustice to him that he seeth vnable to execute the same, or doth not principally for iustice sake accomplish iustice, but dooth it for his owne profite, or else to please the partie: thinck surely, when the Prince doth not regard this, by some way that he thinketh

Aug. Cæf.  
VVoulde  
God these  
wordes  
were well  
planted in  
the hearts  
of all prin-  
ces, rulers,  
iudges and  
Iusticiaries  
Mar. Aug.

## Of Iustice,

least of, hee shall see his honour infamed, his credence lost, his goodes diminished, and some great chastisement come to his house.

Mar. Aur.

It is a noyfull trauell to commit the authoritie of iustice, into the hands of an vnjust man.

The vnjust men dooe great iniustice, to speake euill of them that bee iust, and specially of God for hee is most iust.

As God doth neuer vnjust things, so the men neuer lightly dooe any iust thing.

Tullius.

Nothing ought to bee promised, which should bee in any wise contrary to iustice.

Seneca.

Bray thy selfe with iustice, and cloath thee with chastitie, so shalt thou bee happie, and thy workes prosper.

Use iustice, and thou shalt bee both becloued and also feared.

All that is done by iustice is well done: but all that is done other wise, is euill.

Plato.

Iustice is a measure which God hath ordayned vpon the earth to defend the feeble from the mightie, and the true from the vntrue, and to roote out the wicked from among the good.

Tullius.

No man can bee iust that dreading death, payne, banishment, oppression, nor pouertie: or any that beefore equitie preferreth the contraries.

Hermes.

Sweet hope followeth him that liueth holie and iustly, nourishing his hart, and cherishing his olde age, and comforting him in all his miseries.

Alex. Se-

uerus.

None delighteth in iustice, but the iust man.

If thou haue alwaies respect vnto iustice, and consider the causes with a prudent & diligently scrutiny, the great knowledge of the Law ciuill, shall not much trouble thee.

Hee that politickely intendeth to the common weale may well be called iust. But he that intendeth to his owne onely profit, is a vicious person.

Without iustice no realme may prosper.

Without iustice no citie may long bee inhabited. Pithago-

Be not ashamed to doe iustice, for all that is done without it, is tyrannie. ras.

Two manner of waies all iniuries are done: the one is with-holding anothers right: & the other in taking away anothers right.

Every man in generall loveth iustice, yet they all Mar. Aur. hate the execution thereof in particuler.

There is neither iustice nor friendship in them, Zeno. among whome nothing is common.

The rigor of iustice, which seemeth to bee in princes, in punishing offenders against the weale publique, is but a forme of discipline convenient and necessarie, having regard to such persons as be found corrupted with all kindes of vices, & having their mindes and witts all disposed to folly. which being a generall detriment, Princes should use therein a more sharpe remedie, and therefore consequent: If it should bee found the more convenient and speedie. Alex. Scu.

It is a great custome and a righteous iustice, he Mar. Aur. willingly draweth to sinne, against his will should bee drawn to paine.

Vainous transgressions, must of necessitie bee Philp tex. suppressed by due iustice, correction and punishment.

The chiefe cause why evill and mischievous men ought to be punished in this life is, that others being restrained with the feare of the penaltie, may abstaine from sinne, and that the quietnesse also and safety



## Of Iustice.

safetie of mans life may be preserved.

Iustice exalteth the people : but sufferance to sin  
enabeth the people most wretched and miserable.

Like as a good prince is alwaies most gracious,  
most favourable, and bounteous unto all such as be  
sincere in their ministrations, and supporters of ex-  
quittie: so is hee rigorous, sharpe, and terrible to such  
as be corrupt Judges and oppressours of Iustice.

**Alex. Scu.**

There is nothing to be more abhorred then the  
selling of Iustice, which knoweth no reward: how  
much more tollerable is the selling of Iniustice,  
or wrong, whereby the one part suffereth dam-  
mage by sustaining of wrong, the other is more  
indammaged by leasing of his good name, and  
also his money (if it happen) as it hath done  
oftentimes by a good and righteous gouernour,  
that hee which hath done wrong, bee compelled to  
make restitution.

**Tullius.**

There bee two kindes of iniustice, the one is of  
such as both wrongfully offer it, and the other is of  
those, who although they bee able, doe not defend  
the wrong from them, unto whome it is wickedly  
offered.

Like as extorcioners and bribers are to bee im-  
pouerished: so good men & iust, are to be enriched.

As the cutting of Vines, and all other trees, is  
cause of better and more plentifull fruite: so the  
punishment of the bad, causeth the good to flourish.

There is nothing more impossible to correct, then  
the manners of him who will seeme to know all  
things: and yet contempning the good, will onely  
embrace those things that bee euill.

Men that haue not in themselves a perfect and  
sound minde, are to bee viterly reiected, as corrupt-  
ed

ted both in iudgement and in minde. And if there come from them any apparauce of wisdom, it shall tend rather to the doeing of mischief, then to the doeing of any goodnesse.

As the vertue of Justice maketh clemencie the more excellent and noble: so on the other side clemencie also maketh Justice the more amiable and seemely.

Justice maketh lawes, and not law Justice: also hee that readeth the law, seeth the commaundment of Justice, but seeing the law onely in that, that hee seeth it, hee doeth know Justice. But contrariwise hee that knoweth iustice, by hir may he discern what is right, or what is wrong, what is equall or vnesquall, and by the patterne of Justice may inuent a remedie proper or necessarie, which expressed in word or writing, may bee called a law.

Alex. Se-  
uerus.

The knowledge of Justice either happeneth by speciall influence from the high GOD, or else it is gotten with the studie of wisdom, comprehended in the Bookes of wise men: who of Pythagoras were called Philosophers, which doth signifie the lovers of wisdom: wherfore they which by diuine inspiration, or by studie of the workes of excellent wise men, haue the truest knowledge of Justice, and haue best vnderstanding what is iust, and consequently can prouide remedies according to iustice. Which remedies if they once bee made vniuersall, they bee lawes, howsoeuer they be pronounced, bee it by a multitude, or by one person.

The summe of all.

The

## Of Parents.

The vertue of iustice both precious & incomparable  
Should be fast fixed in the harts of all gouerners.  
Without which vertue nothing may be comēdable  
Beefore God, the King, and the higher powers,  
Or otherwise reliefe to base inferiours.  
For þ wicked & vniust man that hath iustice to keepe  
To defraud þ poore righteous, full clossly doth creep.

Of parents and bringing vp of youth. ca. viii.

Licurgus.

What manner children shall be bozne lyeth in no  
mans power, by the right bringing vp, that  
they may prone good, lyeth in our power.

Mar. Aur.

Parents that in deebe are good parents, ought  
to know how to bring vp their children.

If thou hadst vnder thee a charge of children  
and famely, bring them vp reuerently in obedience  
and chastitie.

So prepare for the children in their youth, that  
they afterwards shal not to wickednesse, & then their  
sinne to bee imputed vnto thee.

Philip.

It is to bee imputed vnto þ byrners vp of chil-  
dren, if afterwards they proue to bee well mannered  
or otherwise.

Those parents are to bee blamed, that are herre  
carefull to heape vp riches, and take no care for the  
good bringing vp of their children.

Socrates.

Good bringing vp is the head of good manners.  
Good bringing vp, maketh a man well disposed.  
Heet is perfect which to his good bringing vp, ioyn-  
eth other vertues.

Seneca.

It is not possible for him to bee of vertuous dis-  
position, that is wealthy and wantonly brought  
vp



vp in resting and pleasures.

Noble wittes corrupted in bringing vp, proue Plotarche  
more unhappy, then other that bee more simple.

The child is not bound to his Parents of whom  
hee hath not learned some good thing.

This all men (naturally) receiue of their parents place  
and to bee alwaies remembred of them for their  
comfort: which is, that no man liueth so poorly in  
this world, as hee poorly came into it.

The better of birth that a child is, the better Socrates  
ought his bringing vp to bee.

Children by their lasciuious and remisse educa- Alex. Sap.  
tion, grow in time to bee persons most monstrous &  
filthy in conuersation of liuing.

Children ought of congruence to bee trained and Diogenes  
framed to vertuous disposition.

Parents ought to rebuke and chastise their chil- Tullius  
dren, and that secretly in their houses.

Wise teach our children liberall sciences, not be- Seneca  
cause those sciences may giue any vertue, but be-  
cause they make the minde apt to receiue vertue.

The Audacious Father careth more how to bring Alex. Sap.  
vp his children in honesty, then how to liue plea-  
santly. The wise Father more considereth what  
his sonne shalbe in estimation of other men, then  
how hee may content his Anguler affection.

Mens children bee diuers and of sundry conditi-  
ons, some bee of nature apt to vertue and toward-  
nesse, and some of nature not so prompt and bene-  
uolent; wherefore by education they must there-  
unto bee furnished. Some bee quicke of witte, some  
dull in capacite.

Of sharp wittes, some most doe resplendish in  
ages that bee young, and other seems quickest in  
age.

malice and shrewdnesse.

**Plato.** The good and diligent father or maister everich of them is equally carefull, & assaieth first by education, to make them all comfortable to his good intention, and appetite.

**Pichago.** Use examples, that such as thou teachest may understand thee the better.

**Plato.** Be sober and chaste among young folke, that they may learne of thee, and among olde, that thou maist learne of them.

**Plato.** Hee ought not to lye that taketh vppon him to teach other.

**Quintilian.** Children must euen from their very youth bee fruitfully trained in their exercising and doing of the best and most godly things, with nothing slacke, either more fastly then that which is receiued and taken of pure youth, not yet infected with peruerse & crooked manners or opinions.

**Fabius.** Nothing either sinketh deeper, or cleaueth faster in the minde, then that which in the young and tender yeares is powred in.

**Varro.** What thing a man in tender age hath most in vire, The same to death alwaies to keepe hee shall be sure, Therefore in age who greatly longeth good fruit to In youth he must aply himself goodseed to sow. now As long as a tunne or a vessell may last, Of the first licour it keepeth thee tast: And youth being seasoned in vertuous labour, Will cuer after thereof keepe the saour.

**Hermes.** Like as ware is readie and pliant to receiue any print or figure: so is a young child apt to any kinde of learning.

**Aristotle.** Like as there is no beast so wilde, but diligence may make tame: so there is no child so untoward,

hdy no wit so burly: but that good bringing vp may make gentle and vertuous.

Like as there is no tree but will ware barren and grow out of fashion, if it bee not well attended: so is there no wit so good but will ware euill, if it bee not well applyed. Plutarch.

Like as they which bring by horses well, teach them first to follow the bridle: So they that teach children, should first teach them to giue care to that which is spoken. Seneca.

Hee that teacheth good to other, and followeth it not himselfe: is like him which lighteth a candle to other, and goeth himselfe darkling. Socrates.

We are no lesse bounde to our Schoolemasters that rightly teach vs, then wee are to our very naturall parents. Alex. Mag.

It is most meete to bee instructed by them that bee best learned, forasmuch as it is difficult to put out of the minde, that which is once settled: the double burthen being painefull to the maisters that shall succede, and verily much moze to vnteach then to teach. Quintilla.

What instructions soeuer thou intendest to giue, bee not to tedious therein, that the mindes of the hearers may the more easily perceiue it, & the better retaine it. Horace.

The teachers to Princes, and maisters to disciples, profit more in one day with good examples, then in a whole yeere with many lessons. Mar. Aure.

The master that instructeth, ought first to giue to his scholey a strong bridle, and a sharp bit, to the intent that hee be well mouthed, so that no man take him with lier.

Those that be young, & with-holde due reverence  
L. ii. Iun. i. ii.



## Of Parents.

unto their elders, are not worthy of life.

**Chilon.**

The honor due unto our parents, is none others wise to bee vnderstanded, but to iudge discretely, reuerently, & honorably of our parents, & to esteeme well of all theyr doings, not onely as of elders, but principally because they bee parents, whom God vsed as instruments, to the intent, that by them wee haue heere naturally in this world our first beginning and entrance into life, and by whom after our birth, wee bee most tenderly brought vp, carefully attended vpon, naturally becloued, and most daintily fed and nourished.

In honouring of our parents, wee doo not onely honour the great vertue and power of god, but also the clemencie of his goodnesse, whereby wee are made and borne men, euen of the blood of man.

**Valerius  
max.**

It is the first law, euen of nature, & wee should dearely loue our parents.

If children vse to eate and sleepe ouermuch, they bee therewith made dull to learne.

**Solon.**

It appertayneth to Princes to see that theyr children bee wel brought vp, informed in wil dome, and instructed in manners, that they may bee able after them the better too rule and gouerne theyr kingdomes,

**The summe of all.**

Parents and masters that haue charge ouer youth, Ought friendly regard, their office and dutie, And bring vp their children in gods holy truth, By woord and example, both honest and godly, Rebuke, chastice, and instruct them gently, For as they shall order themselues hereafter, It shall bee imputed vnto theyr teacher.

## Of obedience. cap. ix.

Obedience is a vertue of high and great estimation beefore God, who willet it to raine in the hearts of all men, to shew and set forth the loue & amitie due to God and man. As the philosopher writeth. Bee fauourable to all men, bee obedient and in subiection to all lawes, but aboue all things, obey rather God then men.

Socras.

Plotinus doth also write, that obedience is an incomperable vertue, and due both to God and man: that is to say, first and chiefly vnto God, and then to those that bee sent of him and set in authoritie, also to parents, masters, and officers.

Plotinus.

Thou fallest into disobedience & great presumption, when thou grudgest against thy rulers, although they bee worthie of all dispraise.

Plato.

Princes beeing by god put in authoritie, are his vicegerents, & should therefore require obedience, which wee must doe vnto them with no lesse fruite for gods sake, then wee should doe it (what honour soeuer it were) immediately vnto god himselfe.

Stephen  
Gardner  
in libro.  
De vera.  
obediētia.

And in that place hee hath set Princes, whom (as representers of his image vnto men) hee wold haue to bee reputed the supreme & most high roome and to excell among all other humane creatures, as the holy Ghost witnesseth: and that the same Princes dooe raigne by his authoritie, the holy prouerbs maketh true report. We mee (saith God) Princes dooe raigne. &c.

1. Peter.

Prouerb. 8

Reuerence thine elders with obedience.

Aristotle.

Obey lawes, for hee that is obedient to the law, obeyeth God.

L. iii.

anyers

## Of Obedience.

**Alex. Se.** Where any obedience is due, thence ought to bee excluded all kinde of reproch, all rebuking or moeving: considering that thereof ensueth contempt, which like a pestilence consumeth all lawes and authorities.

**Pontanus** What manner of obedience may bee there, where vice is much made of, and rulers not regarded: whose contempt is the originall fountayne of all mischief, in euerie weale publike.

**Tullius.** Where reason ruleth, appetite obeyeth.

A man obedient to nature, cannot hurt a man.

**Thopom.** That countrey is well kept, where the King doth not onely know how to gouerne it, but rather because also the people know how to obey him.

**Mar. Aur.** The people owe obedience to their prince, and to his person great reuerence, and to fulfill his commandments: and the prince oweth equall, iustice to euery man, & meeke conuersation to all men.

The king obeyeth no man, but the law onely.

**Iustinian.** The publike wealth is there perpetuall, and without any sodaine fall, where the Prince findeth obedience, & all the people findeth loue with the prince. For the loue of the Lord or prince, breedeth the good obedience of the subiect: and of the obedience, of the subiect, breedeth the good loue of the prince.

**Aristotle.** Wicked men obey for dread, and the good for the goodnesse.

The wicked and disobedient persons seeke confusion.

Loue him that obeyeth god and his Prince, and seeke not his fellowship that disobeyeth them.

The inferiour person or subiect ought to consider, that albeit hee in the substance of a soule and body is equall with his superiour: yet forasmuch



as the powers and qualities of the soule and bodie with the disposition of reason, bee not in euery man equall, therefore God ordeined a diuersitie of preheminance in degrees to bee among men, for the necessarie direction & preservation of them in conformitie of liuing.

Reuerently obey the parents.

Quaunquish thy parents with sufferance.

Striue not with thy father & mother, although thou say the truth.

Looke what obedience thou renderest to the parents, looke for the like againe of thy children. Aristippus.

It is the part of a young man to reuerence his elders, and of such to choose out the best and most commended, whose counsell and authoritie hee may leane vnto: for the vnfaylfullnesse of tender peeres, must by olde mens experience, bee ordered and gouerned. Tullius.

Servants (in word & deede) owe due obedience vnto their bodely masters. Socrates.

A seruant made malapart, will kicke at his gentle: and labour by custome becommeth easie. Alex. Sen.

Gentle masters haue commonly proud seruants, and of a master sturdie and fierce, a little winke to his seruant, is a fearefull commaundement.

Hee obeyeth many that obeyeth his lusts.

Hee doth himselfe wrong, which obeyeth them, whom hee ought not.

Hee that at one instance another will defame, Will also to anothers, at the last dooe the same, For none are so dangerous and doubtful to trust, As those that are readiest to obey euery lust. Solon.

Nothing obtaineth fauour so much as diligent obedience. Hermes.

## Of Sorrow.

The summe of all.

Obedience is a vertue, that God deereley loueth,  
VVhich mightely doth extol the glory of his name,  
And to the effect of Gods loue it directly looketh,  
As the philosopher full worthely writeth the same,  
Gods holy loue and obedience excludeth all shame,  
Obey the king, thy parents, all lawes and authoritie,  
The doubtlesse thou shalt lead thy life most quietly,

The ende of the third Booke.

# THE FOVRTH

Booke.

Of sorrow and lamentation or vexation  
of minde. cap. i.

Aristotle.

Hermes.

Mar. Aur.



Sorrow is a griefe or heavinesse  
for things that bee done and past.  
Sickness is the prison of the bodie,  
but sorrow the prison of the soule.

Sorrow is next friend to soly-  
tarnesse, and enimie to companie,  
and heye of desperation.

It is a great sorrow for an ambitious man, to  
see his goods lost.

Plato.

The suspicious, the hastie, and the gelous man,  
liveth ever in sorrow.

Socrates.

The hastie man is never without trouble.

Of sorrow cometh dreames and fantasies.

By sorrow and thought, the heart is tormented.

Sop

Sorrowfull sighs shew the griefes of the heart.  
There is no comparison of the great dolor of  
the bodie to the least paine that the spirit feeleth.

Sorrowfull harts live with teares and weeping,  
and bee merrie and laugh in dyeing.

It must needes bee that the mindes of men bee **Cicero.**  
oftentimes moued with vexations and griefs: but  
yet a mean must bee had, beyond the which no  
man that is wise, ought of right to passe.

The easing of sorrow consisteth in two poynts:  
the one is to devise meanes not to thinck of griefe,  
and the other is in the inioying of honest delights  
and pleasures.

Sweet words comforteth the hart but little, **Mar. Aur.**  
that is in tribulation, except it bee mingled with  
some good workes.

Of thought commeth watching and bleared eyes.  
There bee vi. kindes of men, that bee neuer with- **Hermol.**  
out vexation. The first, is hee that cannot forget  
his trouble. An envious man dwelling with folke  
newly enriched. Hee that dwelleth in a place & can  
not thrive, wherelas another thrived befoze him. A  
rich man decayed and faine in pouertie. Hee that  
would obtaine that hee cannot get. The last, is hee  
that dwelleth with a wise man, and can learne no  
thing of him.

Suretie putteth away sorrow, and feare hinder-  
eth gladnesse.

If thou wilt bee counted valliant, let neither  
chance nor griefe overcome thee.

If thou desire to have delight without sorrow, **Plato.**  
apply the minde to studie wisdom.

Accustome not thy selfe to bee heauie and sad,  
for if thou doe, thou shalt bee thought dulle: yet bee

L. b.

thoughtes



## Of Sorrow.

thoughtfull, for that is a token of a prudent man.

**Mar. Aur.** To friends afflicted with sorrow, wee ought to giue remedie to theyr persons, and consolation and comfort to theyr hartes.

**Plato** The multiplying of friends, is the allwaging of cares.

A wise man in torments is euermore happie : But hee that is troubled eyther for sayth, for Iustice, or for the liuing Gods sake : the sufferance of paine bringing a man to perfect felicitie.

**Aristotle.** The Rod of God, or his scourge of affliction (whereby the proud flesh of man is pinched and brought low) is the most redie & necessarie meane, whereby they shall be driuen to remeber themselves, and to liue the more honestly and vertuously in the sight of God.

**Mar. Aur.** The greatest easement to ease him that is in heauinesse, is to exercise the wauering hart with some good occupation.

**Gulpitius.** There is no sorrow but the length of time may allwage, and make more easie.

**Platarch.** As a wise marriner in calme weather preparerth himselfe looking for a tempest : euen so doth the wunde when it is most at quiet, doubt of some tribulation.

Wise men quietly beareth theyr griefes and sorowes, as things that were very sweet & commodious to them : assuredly knowing, that if they shalbee stricken with any kinde of aduersitie, & that it be patiently borne, they shal not lose their reward.

**Cicero.** As in battaile the cowardly and fearefull shoul-  
diour, so soone as hee beholdeth the face of his enemy, leauerth his armour, and with all speede possi-  
ble becometh him to his feete and trudgeth away,

and

and is therefore by his enemy most mercilesly slaine: whereas to him that stoutly fighteth, no such extremitie happeneth: euen so they which cannot suffer the frowning face of sorrow and Lamentation, beeing but meanelly amazed, tormented, or made a fraide, dooe in faintnesse of courage die, when they which dooe manfully resist oft times with triumph: aunt ioy, depart as lustie conquerours.

Sorrow commonly taketh not place in him that Pithago. abstayneth from fower things: that is, from hastinesse, willfull frowardnesse, pride, and sloth.

Counsell, exortation, and perswasion, to him Mar. Aur. that is in trouble: giueth small consolation when there is no remedie.

Hee is not worthie to liue, that taketh not care Seneca to liue well.

Hee is wicked, and most to bee despised of all men, Hermes. that careth and studveth for none but for himselfe.

In all thy trouble remember this reason: hard Seneca. things may bee mollified, straight things may bee loosened, and heauie things shall little greue him, that can handsomely beare them.

As euermlasting felicitie doth quickly follow the Lactantius. godly in the short race of theyr miserie: so euermlasting miserie quickly followeth the vngodly, in the short race of theyr worldly felicitie.

The summe of all.

Sorrow is a griefe for things done and past,  
Which by painefull sighs, appeareth from the hart,  
Sorrow secretly worketh mans life to wast,  
Sorrow and sicknesse together taketh part.

Sorrow

## Of wit.

Sorrow must bee thought on when felt is no smart,  
And as after a calme, tempests doth follow,  
So after quietnesse there followeth sorrow.

### Of wit and discretion. cap. ij.

**Plato.** Mans wit is the instrument of God, whereby is declared vnto the world that all vertue cometh of him.

**Socrates.** There is no greater treasure then discretion and witte.

Wit without learning is like a tree without fruite.

By reading, wit and vnderstanding increaseth.

**Tullius.** Mans wit (by the will of god) is naturally nourished and fed with the gift of learning and knowledge: and by time spent in study, it either diligently searcheth, or doth alwayes somewhat, and is led with the delight both of seeing and hearing.

Thou shalt much profit in reading, if thou dooe as thou readeest.

**Salene.** Wisdom cannot bee profitable to a foole, nor wit to him that vseth it not.

**Plato.** Wisdom is the treasure of wit: wherewith every man ought to enrich himselfe.

Dispose not the wit both to vertue and vice.

**Diogenes.** The wit of man is apt to all goodnesse if it bee applied therevnto.

Mans wit is of it selfe so corrupt and peruerse, that by counterfaking & dissembling, one may easily beguile or abuse another: hauing one thing secretly hidde in his heart: when outwardly hee saith and doth cleane contrarie to the meaning of his heart.

¶



Many excellent and goodly wits are not a little Alex. Ma.  
hindered, throught the fault of many instructours  
and teachers.

The wit is made dull with grose and immoderate feeding. Diogenes.

Neither wit, strength, or courage (in any man) Alex. Se.  
can neuer become liuely & excellent, wher the minde  
is aduised to superfluous feeding, to beastly idleness,  
or wanton pastimes, but onely by temperance in li-  
uing, vigilant prouidence, and continuall exercise.  
Wherby strength is nourished, & wits bee increased,  
like as by the other, strength of bodie is resolved,  
and the wits bee consumed, or vnprofitably disper-  
sed.

The ornaments of witte are which most fauour, Sigism.  
then the badges of outward nobilitie.

Ambitious men haue vngracious wittes.

Hermes.

A meeke wittie man is hard to bee found.

Throught lacke of wit springeth much harme.

That man that is boide of wit and faith, ther is Cellus.  
in him no hope of rebelle, either by any comfort and  
counsaile that shall bee giuen vnto him.

Hee that hath least wit, is most poore.

Polion.

Hee seemeth to bee most ignorant, that trusteth  
most his owne wit. Socratea.

Stablisth thy wit both on thy right hand and on  
thy left, and thou shalt bee free.

A bond man to ire hath no power to rule by his  
owne wit. Socrates.

If thou shalt at any time bee constrained to fight  
in war or else where: trust more to thy wit then Xeno.  
to thy strength: for witte without strength much  
more preuaileth, then strength without wit, to at-  
taine the victorie.

## Of wit.

to see is but a small matter, but to foresee is a token of a good wit.

**Pittachus.** Excellent things ought to be done wittely, and with great circumspection.

**Ptholo.** It is better to want riches then wit.

**Seneca.** Shamefastnesse in a child is a token of wit, but in a man, is a token of foolishnesse.

A wittie woman bringeth forth wise children.

Recreation of wits are to be suffered: for when they haue a while rested, they spring vp oftentimes the better and more quicker.

**Alex. Seuerus.** That pastime is to be abhorred, where wit sleepeth, & idlenesse with couetousnesse is onely learned.

A quiet witte and cleere vnderstanding, taketh right great heede of things that bee past: prudently waying things present, and things to come.

**Alex. Scu.** The wits which in age will be excellent, may be knowne in youth by their honest delights.

No witte can make straight, that which nature hath made crooked.

**Portegeus.** Hee best perceiueth his owne wit: that though his knowledge be great, yet thinketh of himselfe to vnderstand little.

Authoritie & fauour doth not onely shew a good wit, but it doth also polish that which is rude.

God truly giueth wisdom, but fauour and authoritie doe shew it most chiefly in a weale publike.

Like as the earth nourisheth the roote of the tree, but yet the Sunne bringeth forth the blossomes: And if the stormes lette not, hee with his wholesome heate reipeth the fruite, and maketh it pleasaunt: Even so studie and labour bringeth in knowledge, which by the comfort of Princes appears

beareth abroad in some ministration. And it enioy  
in displeasure bring none impediment, & increase of  
favour maketh both wit and learning fruitfull and  
profitable unto the weale publike.

As emptie vessels make the loudest sound, so they Socrates,  
that haue least wit, are the greatest bablers.

Like as narrow mowbed vessels which are Hermes,  
longest in filling, keepe their licour the better: so  
wits that are slow in taking, are the best of all to re-  
taine that they learne.

As yron and brasse are the brighter for the Plato,  
beeing, so the witte is most ready that is most  
occupied.

(The summe of all.

The greatest treasure without comparison,  
For mans felicitie heere in this life,  
Aboue gold and siluer is wit and discretion,  
To temper the ioyfull and comfort the Pensie,  
Or otherwise to instruct man in peace or strife,  
VVit also is increased by often reading,  
And like the fruitlesse tree, is wit without learning.

Of friends, frindship, and amitie,  
Cap. iiii.

Friendship is a vertue, or togeth with vertue. Aristotle,  
Friendship cannot bee without vertue, and that Tullius,  
in good men onely.

Friendship is none other thing, but a perfect cons-  
sent of all thinges, appertaining as well to God as  
to man, wit beneuolence and charitie. And there is  
nothing giuen of God (except sapience) & is to man  
more



## Of friends, friendship:

more commodious.

Friendship in good men, is a blessing and stable connexion of sundry wills, making of two persons one, in having and suffering. And therefore a friend is properly named thother I. For that in them is but one minde, and one possession. And that which more is, a man reioyceth more at his friends good fortune, then at his owne.

**Mar. Aur.** This is a iust law of friendship, that the friend in all things trusteth to his friend, first regarding who is his friend.

**Diogenes.** X It is small pleasure to haue life in this world, if a man may not trust his friends.

Beeware that thou takest not them for thy friendes whome thou subduest and byingest to subjection. X

**Tullius.**

Friendship is to be preferred beefore all worldly thinges, because there is nothing more agreeable with nature, nor that helpeth man more, either in prosperitie or in aduersitie.

**Pithagoras.**

True and perfect friendship is, to make one hart and minde, of many harts and bodies.

**Cicero.**

He that would indeanour to take away friendship from the felowshyppe of mans life, should seeme to take away the sunne from the world.

**Plato.**

Friendship is the louer of loue.

**Aristotle.**

It is the propretie of friendes to liue and loue together.

**Plato.**

Good will is the beginner of friendship, which by hie causeth friendship to follow.

Friendship ought to bee ingendred of equalitie, for where equalitie is not, friendship may not long continue.

Where any repugnancie is, there may bee none as  
mutie,

willie, since friendship is an entire consent of willes and desires.

Therefore it is selborne seene that friendship is betwene these persons. A man surdy of opinion inflexible, and of sower countenance, and speech with him that is tractable & with reason perswaded, and of sweete countenance, and entertainment. Also betwene him which is elevated in authoritie: and another of a very base estate or degree: yea, and if they be both in an equall dignitie, if they be desirous to climbe: as they doe ascend, so friendship for the more part decaieth.

Distauce of place seuereth not neither hinde: Isocrates. reth friendship, but it may let thoperation thereof.

In friendship fained is great doubtfullnesse, doubtlenesse, faintnesse, coldnesse to do good, much hardnesse, slippernesse and inconstancie.

Whereas true friendes bee, their paines are in Mar. Aur. common.

A true friend is more to bee esteemed, then Cicero. kind folke.

Hee is a good friend that doeth his friend good, Seneca. and a mightie friend that defendeth his friend from harme. x

Get friendship of them that follow truth.

Plato.

Admit none thy friende, except thou first know how he hath behaued himselfe with his other friends beefore, for looke how hee hath serued them, euen so hee will serue thee. x

Aristotle.

We slow to fall in friendship, but when thou art Periander, in, continue.

Who so loueth good manners, perseuereth in Hermes. friendship.

Put no trust in friendes in the present prospe- Mar. Aur.

## Of friends, friendship.

title, for it is an euident token and pronostication of an euill fortune.

✓ Hee is a very friend, that lightly forgetteth his friends offence. ✓

Scorefull men are dangerous friends.

Seneca.

There is no manne that would choose to liue without friends, although hee had plentie of all other riches.

Photion.

It is a sweete pleasure for a man to helpe and be holpen of his friends.

Mar. Aur.

One friend ought not to require any vniuersall thing of another.

Friendes ought to bee like good horses, that is, that they ought to haue a little head, by humble conuersation: quicke of hearing, to the intent that they bee quicke when they are called: a softe mouth, to the ende that their tongue bee temperate: the hooe of the foote hard to suffer trauaile, and their handes open to doe good deedes, their feete sure to perseuere in amittie, a bay colour for his good renowne: also that he be without curbes and bits: And that hee may goe, whereas any fatall Descenties turneth the hyde and raigne of fortune.

Plato.

There is so little difference betweene our enemy and our friend, & so hard to know the one from the other, that there is great iopardy, least wee (some what rechelesse or negligent) defende our enemy in steede of our friend, or hurt our friend in steede of our enemy.

Aristotle

The agreement together of euill men in mischife is not friendship: for friendship of it selfe is so pure, that it will not bee vsed in euill.

Prooue not thy friend with damage, nor vse thou him



him vnproued. This mayst thou doe, if when thou hast no neede thou saye the selfe to bee neede: In which if hee help thee, thou art neuer the worse, but if hee refuse, then knowest thou by saying, how soe to trust him.

Be as mindefull of thine absent friends, as of Isocrates: them that bee present.

Friends in aduersitie are a refuge, and in prosperitie a pleasure and delight, to communicate our pleasures with all. Aristotle.

If thou desire to bee thought a friend, doe thou Hermes: the workes that belong to a friend. X

If thy friend misorder himselfe towards thee, Pythagoras: breake not of friendship therefore immediately, but rather assay by all meanes to reforme him, so shalt thou not onely retrain to thee thy olde friend, but shalt double his friendship.

There bee many that lacke no friends, and yet lacke friendship.

A wise man though hee bee contented and satisfied with himselfe: yet will hee haue friends because hee will not bee destitute of so great a vertue.

Beare witnesse rather against friendship, then against truth.

There cannot bee friendship betwene a seruant Plato: and his master, in as much as their estates bee unequal. But soe as much as they bee both men they may: because that in manhoode they be both equall.

New amities bee wearie in three daies.

And wee see often proued by experience, that Mar. Aur. friends lightly taken, are left againe.

Doe good to thy friends, that they may bee the more friendly: and to thine enemies, that they may be thy friends.

## Of giuing.

**Socrates.** The iniurie of a friend is much more grievous  
then the iniurie of an enemy.

**Mar Aur.** He that promiseth and is long in fulfilling, is but  
a slacke friend.

**Plutarch.** Hee that casteth away his kinnsfolke, and maketh  
him friends of strangers: doth as the man which  
would cast away his fleshy legge, and sit on ano-  
ther of wood.

**Seneca.** As fire & heate are inseperable: so are the hearts  
of faithfull friends.

**Aristotle.** X Like as a Physicion cureth a man secretly, he not  
seeing it: so should a good friend help his friend pri-  
uily, when he knoweth not of it. X

### The summe of all.

Friendship which is the agreement of mindes,  
In truth and loue, is the chiefeest vertue.  
Of morall vertues, that in the world man findes,  
VVherefore in the world to liue who so minds,  
Ought friendship to get, and got to ensue:  
By loue not by lucre, that true friendship blinds,  
Kint with an hart, where rancour neuer grew,  
VVhich knot, estates, equalitie so blinds,  
That to dissolue, in vaine may fortune sue,  
Though malice help, which two all glory grinds.  
So strong is friendship, as no stormy windes  
Haue might to moue, nor feare force to subdue,  
VVhere all these points bee settled in their kinde.

### Of giueing and receiuing. cap.iiii.

As giueing and receiuing are contrary the one  
to the other, so the one is more commonly bled then  
the other.

In giuing these things must bee considered, what thing, and to whome, how, where, & wherefore thou giuest. Photon.

God will increase that little that thou hast, if thou purpose to giue of that little.

In receiuing bee thankfull, and at the least haue a good will to requite a friendly benefite. Titus. II.

When thou friendly doest intend to giue, choose (as neere as thou canst) such a person as is plaine and honest, of good remembraunce, thankfull, ob-  
staining from the goods of other, no niggard of his owne, and specially to all men beneuolent.

To whom peruerse fortune, long sicknesse, seruice, friendship, disloyaltie of them that were trusted, or that theeues or oppressours haue brought vnto po-  
uertie, to those let men extend forth their compas-  
sion and charitie. Alex. Se.

The greatnesse of a benefite is declared either by the commoditie, or by the honestie, or by the ne-  
cessitie. Tullius.

Hee that may giue and giueth not, is bitterly an enimie: and hee that promiseth forthwith, and is long or hee do it, is but a suspicious friend, what needeth words to our friends, when wee may suc-  
cour them with woorkes? It is not right to whome wee giue our hearts, which is the best thing within vs, that wee giue him onely our tongue, that is the worst thing of all our vices. Mar. Aur.

Those friends are but slender and scant friends, that in promising many things, will bee slacke to giue any thing.

A vertuous hand is not bound to make the tongue a foole.



## Of giuing;

Promise is an auncient custome among the sonnes of vanity: and of custome the tongue speaketh ha-  
sily, and the hands worke at leisure.

Promise and performe.

Socrates.

Giue to the good, and hee will (if hee can) requite it againe: but giue to the euill disposed, and he will still begge and aske more.

If thou bestow a benefit, keepe it secret, but if thou receiue any, publish it abroad.

Requite benefits.

Giue to the needy: yet not so, that thou neede thy selfe.

Seneca.

Giue at the first asking: for it is not freely giuen that is often craued.

Giue no vaine and vnmeet gifts, as armour to women, bookes to plow men, or nettes to a Student.

Let the gifts bee such, as hee to whome thou giuest them, both delight in.

Solon.

Giue liberall for thy profit.

See that thy gifts bee according to thine abilitie: for if they bee too big, thou shalt bee thought a waster, and againe, if they bee too small, thou shalt bee thought a niggard.

Succour them that perish: yet not so that thou thy selfe perish thereby.

Socrates.

Boast not of thy good deedes, least thine euill bee also laide to thy charge.

Remember them which haue done thee good, and forget not their benefit.

Seneca.

Benefits ought to bee as well borne in minde, as receiued with the hande. Hee is vnthankfull which acknowledgeth not the good that is doone vnto him. And hee is more vnthankful, that to his power

power requiteth it not. But hee is most vnhappy  
full that forgetteth it bitterly.

One gift well giuen, reouereth many losses.

The remembraunce of benefits ought neuer to  
waite olde.

A small thing giuen willingly, is more accepta-  
ble then that which is grudgingle giuen, bee it of  
neuer so great a price.

A gift grudgingle giuen of a niggard, is called  
a stonie loafe: which although it be bitter, is needs  
full to bee receiued of the hungry.

The will of the giuer, and not the value of the  
gift is to bee regarded.

Hee is worthy to bee deceiued, which while hee  
bestoweth a benefit, thinketh of the receiuing of  
another.

To bee worthy a benefit, is more then to Diogenes,  
haue giuen a benefite.

The summe of all.

In giuing, these things must bee considered, (bee)  
What thing, to whom, where & wherefore it should  
First the good and needy ought to bee remembred:  
And they, or else God shall againe require thee,  
But see thou bee mindefull of thine abilytie,  
Then, if to giue, thou shalt bee disposed,  
Giue not to receiue, least thou bee deceiued,

Of pouertie and Neede. Cap. v.

**P**ouertie is a vertue learned without a teacher. Philip.  
No man is poore but hee that thinketh him-  
selfe poore.

## Of Pouertie,

Hee is mightie, which hauing riches is poore, but  
hee is more mightie, which being poore, is rich.

No riches are to bee compared to a contented  
minde.

Portegeus

In all things the meane is best: And to liue  
warily is a great treasure: and to liue wastfully  
causeth pouertie.

Hee is not to be thought poore, whome his little  
that hee hath sufficeth.

Not hee that hath little, but hee that desireth  
much, is poore.

Isocrates.

All man were better liue poorly, being assured  
of the blisse of heauen, then to bee in doubt therof,  
possessing all worldlie riches.

Cicero.

As that man which hath nothing, is counted but  
poore and miserable: So is hee also counted most  
miserable & poore, that is not contented with that  
which hee hath.

Enriched and couetous men, because their wealth  
towards them is but vncertaine and subiect to ma-  
ny mishappes: are not onely at any time not con-  
tented with their present portion, but through their  
greedie desire and will still to haue, their state onely  
is very poore, and of all others noted most mis-  
erable.

There is no fault in pouertie, but theyr mindes,  
that so thinke it, are faultie.

To know how to vse pouertie well, is great  
blesse.

Pouertie with suretie is better then riches with  
feare.

Seneca.

Joyous and glad pouertie is an honest thing.

Hee satisfied with little, for it will increase and  
multiple.

It



It is better to suffer great necessitie, then to borrow of him whom a man may not trust.

More miserable is the pouertie of the minde, Aristotle then of the bodie.

Hee is not to bee counted poore, that hath in Diogenes, youth purchased good disciplines & honest friends, hee is in most wretched estate of beggery that is not endued with anye good qualitie or guift of knowledge.

Pouertie letteth not a man to exercise mercifull actes.

If thou fauour the poore that can doe but little, thou shalt bee fauoured of god that can dooe much.

Hee that rebuketh the poore because of his po- Mar. Aur.  
uertie rebuketh the maker of the poore.

Pece may thincke that the father that dyeth, and leaueth his sonne poore & wife, hee leaueth him too much and he that leaueth his sonne rich and foolish, I thincke hee hath left him nothing.

It is better to bee a poore man, beeleeuing in god, then to bee rich, putting doubts in him.

The miserable lacke of the poore man, and the superfluous riches of the rich man, causeth discord among the people.

Haue compassion vpon poore men, and god shall Socrates.  
reward thee with greater riches.

When a man is plagued with pouertie and sick- Mar. Aur.  
nesse (both ioyned in one) and haue no succour nor easement: there riseth in him an intollerable griefe, a fire not able to bee quenched, a sorrow without remedie, a tempest full of wrackes, and a burning flame both of soule and bodie.

Pouertie is euill, but riches is worse.

If thou desire to bee quietly minded, thou must  
either

## Of Pouertie,

eyther bee a poore man indeede, or else lyke a poore man.

Plato. A needie olde man is a miserable thing.

Seneca. If thou wilt liue after nature, thou shalt neuer bee poore, if after thine owne opinion, thou shalt neuer bee rich.

The state of pouertie is specially to bee redressed by the grace and fauour of god: wee alwaies endeavouring our selues by all honest meanes to be holpen, and not by corrupting of other mennes goods, for therebinto will then follow at hand, the wicked effects of thefts, of perjuries, of robberies, extorcion, and so forth, to the further kindling of Gods wrath.

At the ende, honour is given to a young person, poore and vertuous, rather then to an olde person, rich and vicious.

Mar. Aur. The rich may haue power to bee more esteemed with poore people, and accompanied with rich and couetous: but the vertuous poore person shall bee better esteemed, and lesse hated.

The summe of all.

Pouertie with pleasure or paine doth appeare,

In all estates, by sundrie condition,

Pouertie with ioy is more blessed and deere,

Beefore God, then riches, without exception:

VVretched pouertie of beastly affection,

And those sort of men that are poore and vertuous,

Are more woorthie honour then the rich & vicious.

THE

## THE FIFTH

## Booke.

What mentall power or vertues are. Cap.j.



Because the soule of man is the most precious thing beeloning to man, the image of God also & immortal: it is necessarie likewise to shew by what power & meane in vs, our soules may attaine everlasting blisse, that is continuall abiding in the loue and presence of God: for that is the ende, that all soules naturall dooe seeke for.

This blessednesse attaineth, through mentall vertues: that is to say, of certaine powers of our mindes, whereby wee discern what is good, & so labour to enforce our affections to follow the same, contrarie to the lust of the fragile bodie, which alwaies leadeth vs to euill and naughtinesse, which mentall powers, what they bee, how they are attained, maintained, and lost, and how they ought to be applied (according to the mindes of the best Philosophers) shall bee shewed, and in their appointed places shall bee known from other vertues, by the title of mentall vertues: which duly to learne and follow. I beseech God giue vs all his grace, without which, all teaching and learning in this beehall is but meere vanitie.

OF



## Of Vertue,

### Of Vertue. Cap. ij.

**Alex. Se.** Vertue is none other thing, but disposition, and exterior act of the minde agreeable to reason, and the moderation of nature.

**Mar. Aur.** Vertue is a strong castle, and can neuer bee won: It is a riuer that needeth no rowing, a sea that moueth not, a fire that quencherh not, a trefure that neuer hath an end, an arme neuer ouercome, a burden that neuer wearieth, a spy that euer retourneth, a Agne that nener deceiueth, a playne way that neuer faileth, a sirrop that forthwith healeth, and a renowne that neuer perissheth.

Vertue in all workes, is chiefly and about all things to bee praysed, as the head fountaine & most precious iewell of all manner of riches.

**Aristotle.** Onely vertue attayneth the euerlasting blessednesse.

**Socrates.** Vertue principally about all things purchaseth to man, beneuolence, friendship and loue.

**Seneca.** Vertue is shut by from no man, but is readie for all that desire hir. Shee receiueth all men gladly: shee calleth all men, both kings, seruantes, and banished men: shee requireth neyther house nor substance, but is contented with the naked man.

**Hesiodus.** The way of vertue is hard at the beeginning, but after thou hast crept vnto the top, remaine there for the very sure quietnesse.

**Mar. Aur.** The trace of vertue is as good in good things with them that bee good, as the vice and dishonour of euill folkes, in euill things.

**Plato.** There can nothing bee amended or rightly corrected, but by that which surmounteth it, and is better

better then it : as vice by vertue, falsehood by truth, wrong by iustice, folly by wisdom, ignorance by learning, and such like.

Vertue alone perfourmeth the everlasting felicitie.

It is better to suffer shame for vertuous dealing, then to win honour for vicious living. Hermes.

To attaine vertues wee haue good desire, but to attaine vertue is to bee learned. Mar. Aur.

Few persons take heede or haue knowledge, where vertue is to bee learned. Socrates.

The lesse time that a man hath to liue, the more earnestly is the vertue of studie to bee proceeded in. Diogenes.

To vse vertue is a perfect blessednesse. Pithago.

Prudence is the guide of all other vertues. Seneca.

How good works, and thou shalt reap the flow- Socrates.  
ers of ioy and gladnesse.

So liue with men, as if God saw thee.

Apply thy selfe so now in vertue, that in time to come, thou maist therefore bee praised. Plato.

Vertue though it come not at the first, yet by diligent seeking it may bee found out. Socrates.

Hee that is vertuous and of godly behauiour, is like vnto God : but hee that is to the contrary, is bitterly vnlike him. Plato.

It is not possible for any vertuous man (if he be vertuous) that hee vnlawfully take any taste in any other mans good. Mar. Aur.

Refraine from vice, for vertue is a precious garment.

Apply the minde to vertue, and thou shalt bee saued.

Be vertuous and liberall : so shalt thou either  
stop

## Of Vertue,

stop the clamorous mouth, or else the eares of the  
that shall heare him.

Pithago-  
ras.

Sleep not before thou hast considered how thou  
hast bestowed the day past: If thou hast well done,  
thanke God: if otherwise, repent and aske him for-  
giuenesse.

Plato.  
Socrates.

Ensee the vertues of thy good auncestours.

The chiefe vertue to young men is, not egerly to  
attempt any thing.

Diogenes.

To a vertuous and well disposed man, every day  
is high and holy.

Aristip-  
pus.

Nothing can corrupt a minde wholly dedicate to  
vertue.

Mar. Aur.

The high vertues among all noble vertuous  
people, consisteth not all onely to suffer the passi-  
ons of the bodie, but also to dissimule them of the  
soule.

Musonius.

Trauaile and take paines to spend thy life in the  
trade of vertue: the paine is but short, but the  
vertues shall euer indure. If to the contrary, thou  
shalt haue pleasure to doe that which is ill, the ple-  
sure abateth, but euill tarrieth still.

Plautus.

Vertue verely exceedeth all things: for if liber-  
tie, substance, health and liuing, our country, pa-  
rents, and children doe well, it happeneth by ver-  
tue shee doth all aduance, vertue hath all things vn-  
der hir gouernance. And in whome of vertue is  
found great plentie, any thing that is good may ne-  
uer bee daintie.

Mar. Aur.

Vertuous men feare more of two daies of pro-  
speritie, the two hundred daies of aduerser fortune.

Legmen.

Vertue by aduersitie is best tryed.

Diogenes.

That person is not worthe to liue, that will not  
 studie to liue vertuously.

with



with vertue God sustaineth vs, & with the order Mar. Aur.  
of Justice, the people are well governed and ruled.

Vertue is praised to of many: but there is no man Diogenes,  
that effectually followeth it.

Men will put themselves to paines for the at-  
taining of all things, saue vertue and honestie.

In all voluntary things a man may be vertuous, Mar. Aur.  
but in naturall things, I confesse euery man to bee  
weake.

Like as the eye cannot see both at once aboue & Hermes  
beneath, no more may the wit apply both vertue &  
vice together.

Like as in a paire of tables, nothing may be wel Socrates,  
written, before the blots and blurres bee wiped out:  
so vertue and noblenesse cannot bee seene in a man,  
except hee first pul away his vices.

To a vertuous man, it is but a small rewarde to Pyrrhus  
bee lord ouer all the earth: and it is but a small cha- Rex,  
Risement, to take a vicious mans life from him.

Vertuous and well disposed persons, loue hone- Diogenes,  
tie and shamefastnesse in all places.

Like as a precious stone in a golden ring: so shi- Plato,  
neth an hart that is settled in vertuousnesse.

Young vertuous persons, are bound to honour Mar. Aur.  
auncient wise men.

Like as men choose good ground to labour and Hermes,  
to sow, so should they choose also vertuous and hos-  
nest men to bee their seruants.

It is a great vertue to spee those thinges our Thales,  
selues, which wee reprove in other.

Without vertue, man is but in y<sup>e</sup> number of beasts. Plutarch.

In vertue may bee nothing fucate or counters-  
faite: but therein is the onely image of veritie, cal-  
led simplicitie.

**Mar. Aur.** Hee that liueth vertuously in this life, his spirit  
shall haue rest with God.

**The summe of all.**

Vertue in all workes is greatly to bee praised,  
As the head fountaine and iewell most precious,  
By vertue, friendship and loue is purchased,  
Vertue is a garment most comely and curious.  
To obtaine vertue therefore bee studious,  
For he that loueth vice, and doth vertue detest,  
May well bee compared to a loathsome beast.

**Of Wisedome, a mentall vertue. cap. iiii.**

**Tullius.** **S**apience the science of things diuine and hu-  
mane, which considereth the causes of euery  
thing: by reason whereof, that which is di-  
uine shee followeth, and that which is humane, shee  
esteemeth farre vnder the goodnesse or fortune.

**Aristotle.** Sapience is the foundation and roote of all no-  
ble and laudable things: by hir wee may winne the  
good ende, and keepe vs from euerlasting paine.

Wisdom is the knowledge of diuine things, &  
is the head of all other sciences.

True wisdom teacheth vs as well to doe as to  
speake.

**Mar. Aur.** It sufficeth not a louer of wisdom to reprove  
the vice of other by words: but it is necessary he doe  
himselfe that, which hee requireth other to doe.

**Plato.** Of all the giftes of God, wisdom is the most  
excellent. She giueth goodnesse to the good, and  
forgineth the wicked their wickednesse: shee orde-  
reth the minde, shee directeth the life, and ruleth the  
workes

workes thereof, teaching what ought to be done, & what to be left vndone: without which no man may be safe.

Wisedomē is life, and ignorance is death: wherefore the wise man liueth, for why, hee vnderstandeth what hee doth, but the ignorant is dead, because hee doth hee knoweth not what.

The haters of wisedomē, are louers of death.

Wisedomē is the defence of the soule, and the mirror of reason: and therefore blessed is hee that trauieth to get hir, for shee is the ground and roote of all noble deedes: by hir wee obtaine the chiefe good, that is euerlasting felicitie.

Wisedomē & Justice are honorable, both to God and man.

Of all the good gifts of God, wisedomē is most pure, she giueth goodnesse to good people, she pardonneth the wicked, shee maketh the poore rich, and the rich honorable: And such as vnfeignedly embrace hir shee maketh like vnto a God.

Prudence is the guide of all other good vertues.

Wisedomē garnisheth riches, and shadoweth pouertie.

To men of low degree, wisedomē is an honour, & foolishnesse is a shame to men of high degree.

As wee see oftentimes, vnder a bare and toyme Lodouicoate wisedomē lieth hid: so likewise vnder riche cus Card vestures and ornaments, folly greatly and hurtfully lurketh.

Wisedomē at the beeginning seemeth a great wonder.

Wisedomē througely learned, will neuer bee forgotten.

Wisedomē is like a thing salne into the water,

¶.

which

Hermes.



## Of wisedome.

which no man can finde, except hee search at the bottome.

It is not possible for him to obtaine wisedome & knowledge, that is in bondage to a woman.

Boetius.

Wisedome most commonly is found in him that is good and vertuous.

Socrates.

That man is unhappy wheresoeuer hee come that hath a wit and will not to learne wisedome.

Alex. Scu.

Wisedome causeth a man to bee honozed.

A quiet man toyneth his wisedome to simplenesse.

By wisedome is marked and substantially discerned, the wordes, acts, & demeanour, of all men, betweene whome happeneth to bee any entercourse or familiaritie, whereby is engendred a fauour or disposition of loue.

Hermes.

Wisedome teacheth a manne to know his creature.

Solon.

Hee that desireth wisedome, desireth the most high and deuine estate.

Hee that findeth wisedome, findeth life heere in this world, and in the world to come.

Hee that seeketh wisedome the right way, findeth hir: but many erre, because they seeke hir not due-ly, and blame hir without cause.

Aristotle.

Science is had by diligence, but wisedome & discretion commeth from God.

Socrates.

The feare of GOD is the beginning of wisedome.

Pithago.

Honour wisedome, and deny it not to them that would learne it: and shew it not vnto them that despiseth it.

Hesiodus.

All such persons are to bee approued very vile, and nothing at all profitable which beeing of themselves boide of vnderstanding & wisedome, will so derule

herpely disobey such as gladly would giue vnto them both sage and wise counsaile.

The report of wisedome and vertue, is good in all tyrants opinion, so long as hee thinketh that nothing which is spoken or done, bee repugnaunt against his affections: for hee accompteth it vantaie (iudgeing as a sicke man) nothing to bee good, that agreeth not with the sent or taste of his owne loathsome appetite.

Aristippi

Wisedomme is a tree that springeth from the hart, and beareth fruite in the tongue.

Plato

Without studie of wisedomme, the minde is sicke.

Scarcely rising and much watching are profitable to keepe a man in health, and to increase his wisedomme.

Wisedomme in the hart of a foole, is like a flying thing that cannot long continue in one place.

Plato

A man of perfect wisedomme cannot die: and a man of good vnderstanding cannot bee poore.

It is a speciall point of wisedomme to know to what purpose the time best serueth.

Archilaus

Power & might is in young men: but wisedomme and prudence is in the aged.

Seneca

Wisedomme maketh men to despise death, & ought therefore of all men to bee embraced, as the best remedy against the feare of death.

As the plough rooteth out from the Earth all brambles and thistles: euen so wisedomme rooteth out all vices from the minde.

Like as an hande is no part of a man, except it can doe the office of an hande: so is wisedomme no parte of a wise man, except it bee occupied as it should bee.

Plato

Like as the eye without light, can neither see it

P. II.

selfe

Of wisdom,

selfe, nor iudge of any thing else: so the soule that lacketh wisdom, is brut, and knoweth nothing.

**Socrates.** As health conserueth the bodie, euen so wisdom conserueth the soule.

**Seneca.** Like as the sicke man which asketh counsaile, and is taught of the Physitian, is neuer the neerer of health except hee take his medicine: so hee that is instructed in wisdom and vertue, & followeth not the same, is neuer the better therefore, but loseth the health of his bodie, and blessednesse of his soule.

**Plutarch.** Like as an Adamant by a secret and hid power draweth Iron vnto it: euen so wisdom by a secret meane, draweth vnto it the hartes of men.

**Seneca.** As he which in game place runneth swiftest, and continueth still his pace, obtaineth the crowne for his labour: So all that diligently learne, and earnestly followeth wisdom and vertue, shalbe crowned with euerlasting gloze.

Among wise men hee is wisest & knoweth much, and sheweth to know but little.

Upon perfect and true wisdom, waiteth continually two hand maidens, that is to say: humilitie and sobernesse.

A wise man is knowen by two points, hee will not lightly bee angry for wrong & is done vnto him, neither is proued when he is praised.

**Seneca.** A perfect wise man mortifieth his worldly desires: by meanes whereof, hee subdueth both his soule and body.

There is none happy but the godly wise man, no man is rightly happy, except hee bee both wise and good: for perfect and true felicitie is not without wisdom and goodnesse.

Con



Contrary wise, they which bee ignorant and of Plato  
euill disposition, be unhappie: for where ignorance  
and sinne is, there infelicity and miserie most plainly  
appeareth.

Hee is wise that knowledgeth his ignorance,  
and hee is ignorant that knoweth not himselfe.

It is not possible for him to bee wise, that desireth  
not to bee good.

It is better to bee wise, and not to seeme so, then  
to seeme wise, and not to bee so: yet men for the most  
part desire the contrarie.

A wise man understandeth both the things that  
are aboue him, and those also that are beneath him:  
hee knoweth the things that are aboue him by the  
benefits which he receiueth thereby: & things be-  
neath him, by the vse & profit that hee hath by them.

A wise man is knowen by 3. points. In making  
his enemies his friends, in making the rude learned,  
and in reforming the euill disposed into goodnesse. Isocrates.

Wise men for the truth sake, ought to contrarie  
one another, that by their contention the truth may  
the better bee knowen. Cicero.

A young man cannot bee perfectly wise: for wise-  
dome requireth experience, which for lack of time  
young men may not haue. Aristotle.

A wise man ought to repute his errour great,  
and his goodnesse small.

Hee shalbee wise, that keepeth wise mens company.

It is a shame for a wise man to say, I thought  
not so much.

It is a point of wisedome to cut away all occa-  
sions, which might hinder the dooings of honest  
profitable things.

No man may refraine from dooing amisse, but

## OF Wisedome,

**Hermes.** a wise man by one perill will anoyde another.  
Hee is a wise man that doth good to his friends;  
but hee is more then a man, that doth good to his  
enemies.

Hee that forbearth to speake, although hee can  
doe it both wisely and eloquently, because neither  
in the time, nor in the hearers hee findeth opportu-  
nitie, so that no fruit may succeed of his speech: hee  
therefore is vulgarly called a wise & discrete per-  
son.

**Mar. Aur.** A wise man cannot bee flattered of any thing.  
A wise man meriteth more greivous punishment  
for a leight deede done openly, then a secret mur-  
derer.

A wise & vertuous man ought to thinke that as  
long as hee liueth in this world, hee holdeth his fe-  
licitie but at aduenture, & his aduersitie for a na-  
turall patrimonie.

**Plato.** The mother of extreame mischief is worldlie  
wisedome.

**Cicero.** Who so hath lands & goods enough shall soone  
haue the name of a wise man.

**Tullius.** Nothing can happen better to a wise man then  
mediocritie of substance.

**Aristotle.** Desire not to bee wise in words, but in workes;  
for wisdome of speech wasteth with the world, but  
workes wrought by wisdome, increase into the  
world to come.

### The summe of all.

Wisdome the most high and deuine estate,  
The roote of all noble and laudable things,  
The great gift of God most sweet and delicate,

The

The tree of all pleasure that in the harts springs,  
whose deere & daintie fruit the tongue forth brings  
And they that to wisdom themselves would apply.  
Must diligently haunt wise mens companie.

Of learning and knowledge two men-  
tall vertues. Cap. iiii.

Plato affirmeth that there is set in the soule of Plato.  
man comming into the world certaine spices: or as  
it were seedes of things, and rules of arts or sci-  
ences. wherfore Socrates in the booke of sciences, re- Socrates  
sembleth himselfe, to a midwife saying: In teach-  
ing yong men, hee did put into them no science, but  
rather brought forth that, which alreadie was in  
them: Like as h midwife brought not in the child,  
but beeing conceiued, did help to bring it forth. And  
like as in hounds is a power or disposition to hunt.  
In horses and greghounds an aptitude to runne  
swiftly: so in h soules of men is ingenerate a limbe  
of science, which with the mixture of a terrestriall  
substance, is obsfuscat or made darke. But where  
ther is a perfect master prepared in time, the bright-  
nesse of the science appeareth polyte and cleere, like  
as the power and aptitude of the beasts before re-  
hearsed, appeareth not to the bittermost, except  
it bee by exercise prouoked, and that sloath and  
dunnesse, beeing plucked from them by industrie,  
bee induced to the continuall act: which (as Plato  
affirmeth) is proued also in the master and the  
disciple.

Semblably the foresaide Socrates in Platoes Socrates  
booke of Sapience, saith to one THEAGES.  
Fewer man learned of mee any thing, although  
P. iiii. by



## Of Learning,

by my company hee became wiser: I oftely exhort-  
ing, and the good spirit inspiring.

**Socrates.**

Learning and knowledge is the onely good thing  
of the world, and ignorance the onely euill thing.

**Alex. Se.**

Learning is none other thing, but an aggrega-  
tion of many mens sentences and actes to the aug-  
mentation of knowledge.

**Aristipp.**

A person boyde of Learning and sufficient bite-  
rance differeth nothing from a Stone.

**Diogenes.**

Who laboureth to aduance the minde with good  
and laudable qualities, and with vertuous and ho-  
nest disciplynes, shall be assured of much the better  
friends.

**Aeneas.**

**Siluius,**

Those men which doe most excell in learning and  
eloquence, and doe in such things more then other  
men, they should be most renowned, most worthely  
prayed, and duely preferred.

**Plato.**

Learn such things whiles thou art a childe, as  
may profit thee, when thou art a man.

Endeuour thy selfe in thy youth to learne, although  
it bee painefull: for it is lesse paine for a man to  
learne in his youth, then in his age to be brcunning.

**Hermes.**

It becommeth a man from his youth to be shame-  
fast in filthie things, and to bee studious in those  
that are honest.

Hee is to bee commended, which to his good bring-  
ing bp, loyneth vertue, wisdome and learning.

**Plato**

Be sober and chaste among young folke, that they  
may learn at thee, & among old folke, that thou maist  
learne of them.

Giue good eare to the aged, for hee can teach thee  
of the life to come.

Forget not to giue thanckes to him, that instructs  
thee in learning.

when

when thou art wearie of studie, sport thy selfe  
with reading of good stories.

where can a man be better accompanied than with Mar. Aur.  
wise men, or else reading among bookes.

Learn to honour vertue, to haue measure in  
price, to reioyce in temperance, and to giue honour  
to sobriety, lowlynesse, or meeknesse.

Endeavour thy selfe to dooe so well, that other  
may enuie thee therefore.

wee must take good heede and beware with dili- Tullius,  
gence, that wee in our calling dooe nothing rashly:  
aduenturously, fondly, negligently, vnadvisedly: for  
wee bee not to this ende ingendred of nature, & wee  
should seeme to bee created for the affects of vanity,  
or lightly spend our times, in pastime and playing,  
in gestic, in wantonnesse, and in idlitie, but wee be  
rather created and bozne to sagesse, and to the ex-  
ercise of more graue and profitable studies.

Playing and honest passing the time is lawfully  
to bee permitted & bled, but yet in such wise to bee  
bled, as our naturall sleeping, or other necessarie  
meanes of resting be not neglected: and that at such  
time, as wee haue sufficiently ended (in our estate  
and calling) all such graue and earnest causes, as  
needefully wee haue to dooe.

hee that in certaine pleasures of this life hath Tullius,  
some deliyht, must verie warely keepe a mea-  
sure: least hee want in time the enioying of the  
same.

If thou desire to bee good, endeavour thy selfe to  
learne to know, and to follow truth: for hee that  
is ignorant therein, and will not learne: cannot  
bee good.

In whom doctrine hath beene found ioynd  
P.b. with

## Of Learning.

with vertue, ther vertue hath seemed pure, cleane,  
and excellent.

**Learn** by other mens vices, how filthie thine  
owne are.

Hee is sufficiently well learned, that knoweth  
how to doe well, and hee hath power inough, that  
can refraine from dooing euill.

**Mar. Aur.** A man presuming to bee a man, & is not learned,  
what difference is betweene him and other beasts.

**Artstipp.** Better it is to bee a begger, then a man without  
learning.

**Philip. rex** They are in a wrong opinion, that suppose lear-  
ning to bee nothing available to the gouernance of  
a common weale.

**Aristotle.** No small brilitie groweth to a common wealth,  
by the sapience of a learned Prince, ruler, or go-  
uernour.

**Mar. Aur.** The most learning and knowledge that wee haue,  
is the least part of that that wee bee ignorant of.

**Pethago.** Hee that knoweth not that hee ought to know, is  
a brute beast among men, he that knoweth no more  
thē he hath neede of, is a man among brute beasts,  
and hee that knoweth all that may bee knowne, is a  
God among men.

Esteeme him as much that teacheth thee one  
word of wisdome, as if hee gaue thee abundance  
of golde.

**Xenoph.** Keepe company with them that may make thee  
better.

Be apt to learne wisdome, & diligent to teach it.

**Seneca.** Search for the cause of euery thing.

Labour not for great number of booke, but for  
the goodnesse of them.

Let it not grieue thee to take paynes, to goe to  
learne



learne of a cunning man, for it were great shame for young men not to trauaile a little by land, to increase their knowledge, with marchants doe tasle so farre by the sea to augment their riches.

In opinion without learning cannot bee good.

The rude and vnlearned must beware that they presume not to deeme and iudge of matters which they vnderstand not, without some authoritaill direction or guiding.

Learning consisteth not in the greatnesse, but in the goodnesse.

Learn diligently the goodnes that is taught thee, Aristipp?  
for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift offered vnto him of his friend.

Learning is studies sister.

Learning maketh young men sober, it comforteth the olde men, it is riches to the poore, and it garnisheth the rich.

Of all thinges the least quantitie is to be borne, Socrates.  
saue of learning and knowledge: of which the more that a man hath, the better may hee beare it.

To lacke knowledge is a very euill thing, to disdain to learne is worse, but to withstand and repugne the truth against them which teach the truth, is worst, and furthest from all grace.

Intelligence is king both of heauen and also Socrates.  
of earth.

It is not possible for one man to know all things, yet should each man labour to know as much as he might.

It is no shame for a man to learne that he knoweth not, of what age so euer hee bee.

Know thy selfe.

## Of Learning,

Macrobi-  
us

Hee that knoweth well himselfe, esteemeth but lit-  
tle of himselfe: hee considereth fro whence he com-  
meth, & whereunto hee must, hee regardeth not the  
vaine pleasures of this brittle life, but extollet the  
law of god and seeketh to live in his feare.

Hee that knoweth not himselfe is ignorant of  
God, willfull in wickednesse, unprofitable, and be-  
terly gracelesse.

Damosth.

Sickness, pouertie, and aduersitie, are meanes  
 requisite (as by the rodde of God) to overthrow  
 chastise, and keepe low the power of the proude  
 fleshy: whereby a man shall the rather know him-  
 selfe.

True knowledge in the law of God, worketh  
 in a man to know himselfe, and is the onely right  
 way to eternall saluation.

Alex. Se.

Cunning continueth when fortune fitteth.

Hermes.

To vnlarne euill, is the best kinde of learning.

It seemeth that great vexation and trouble shuld  
 bee in the minde of him that dwelleth with a wise  
 man, and can learne nothing of him.

Tullius.

The godly beeing given to the studies of lear-  
 ning and wisdom, dooe chiefly bestow their wise-  
 dome, prudence, and vnderstanding to mens com-  
 modities.

Mar. Aur.

The vnderstanding & knowledge of vaine men,  
 are but beastlike to those that are possessed with the  
 heauenly spirit, which is secret and hid: And where  
 as they spake and utter theyr knowledge, all other  
 ought bee still.

Aristotle.

Hearing in a man is a great help to knowledge.

Pithago.

Much babling is a signe of small knowledge.

Arristipp.

Knowledge seemeth to bee a thing indifferent  
 both to good and euill.

Know.

Knowledge is better in youth then in age.

In a short while we learne all euill, but in a long Mar. Ant.  
season wee cannot learne any goodnesse.

The more wee exalt & raise our selues with learning and knowledge, the more low doe wee put the flesh with miseries.

Both sleepe and labour are enemies to learning.

To learne better, is a good punishment for ignorance. Plato,

Learn to liue wel by teaching of righteousness.

Learning and knowledge is of good men sought for, and lodged euen in their breastes to this onely The ver-  
end: that they may thereby know sinne, and eschew tue of  
the same, and know vertue, and attaine vnto it, for learning.  
if it bee not applyed herevnto of them that haue it,  
hee leaueth in them his whole duettie vndone.

In vaine is that long trauaile in studie & learning. Alex. Se-  
where actuall experience doth not shew forth uerus.  
his fruits.

Like as a fiede, although it bee fertile, can bring forth no good fruit, except it bee first tilled: so the Socrates  
minde, although it bee apt of it selfe, cannot without  
learning bring forth any goodnesse.

As we behold our selues in other folkes eyes, so should wee learne by other mens report, what doth Seneca,  
become vs, and what doth not.

Like as in meates the wholesomnesse is as much to bee required as the pleasantnesse: so in hearing & reading authoꝝ, we ought to desire as wel goodnesse as the eloquence.

Like as Bees out of flowers suck forth the sweetest: so should men out of sciences learne the best. Plato,

As a captaine is a director of an whole hoast: so reason ioyned with knowledge is the guide of life.

The



## Of feare.

### The summe of all.

In mans soule there is set at his first entrance,  
Into this short life, of care and miserie,  
Certaine hid seedes of pure and liuely substance,  
Rulers of sciences, as Plato doth testifie,  
Whereby at all times wee may the more worthely,  
As men among men, through science & learning,  
Differ from beastes in wise mens company,  
Else as beasts among men regarded nothing.

### Of Feare. Cap. 5.

Anachar-  
sus.

Feare is a vertue that groweth of an vndoubted  
beleefe in God, and hath in it such force, that it cau-  
seth courage to flye, and maketh a man to abstaine  
from all sinne & wickednesse.

Socrates.  
Mar. Cel.

No man can bee iust, without the feare of god.  
If thou wilt desire truely to know, what is the  
feare of God, thou must vnderstand it to bee, both  
to desire deuout thinges, and also to liue deuoutly,  
and holily. The feare of God is also to bee vnder-  
standed, the well of life that springeth bp into euer-  
lasting life: whereby are washed the onely repen-  
taunt sinners, and such as are not filthily spotted &  
defiled with sinne.

Alex. Sc.

Feare dependeth on loue, and without loue it is  
soone had in contempt.

Socrates.

Feare God aboue all thinges, for that is right-  
full and profitable: and so order thy selfe that  
thy thoughtes and woordes bee alwaies of him:  
for the speaking and thinking of God, surmount-  
eth so much all other woordes and thoughtes, as  
God him-selfe surmounteth all other creatures:  
and

and therefore men ought to loue, feare, and obeye him, though they should bee constrained to the contrary.

If thou knowe not what is sinne, nor what is vertue: by the feare and loue of God thou shalt know both.

Thinke vppon the rewarde of sinne, and feare Plato to offend. Consider how full of griefe and miserie, how short and transitorius is this present life, and the vaine pleasures thereof, how on euery side thine enemies compasse thee, and that death lyeth in waite against thee, and euery where catcheth thee sodainly and vnawares.

Feare the great vengeance of God, as much as thou maist: consider his might and puissance: and that shall keepe thee from sinne, and when thou thinkest of his mercie, remember also his righteousness. Pythagoras.

Feare not threatning, neither bee overcome with sweete wordes and faire promises: for with these twaine, the godly (of the wicked) are sharply assailed in this world.

By the feare of God wee attaine help of the holy Socratey Ghost, which shall open to vs the gates of salvation, wherebunto our soules shall enter, with them that haue deserued euerlasting life.

Hee that feareth God as he ought, shall neuer fall Hermes into the pathes that lead men into euill.

The feare of God is the beginning of wisdom: Socrates And the want of Gods feare, is the very ground and foundation of all foolishnesse, unfullnesse, and abomination.

When the feare of God is once gone from a man, there remaineth then nothing else but lightnesse

## Of Feare.

nesse of lyfe, extreame rashnesse, forgetfulnesse of God, and running headlong into all kinde of sinne and mischief.

A man that feareth good, serueth God, prayeth faithfully vnto God, and distributeth liberally to the poore.

**Propertius**

Hee that rightly feareth God, and esteemeth well the excellencie of his maiestie from his heart, cannot forget such precepts as hee receiued of god, but will alwayes thinke vpon the obseruance of them.

The feare of God both not onely withdraw the hand and other parts of the body from committing euill, but also it helpeth to the cleansing of the minde, and withdraweth the consent thereof to euill.

**Boetius.**

Nothing is sweeter then the feare of God.

If thou wilt not feare God, vengeance shall hang ouer thy house to destroy both thee and it.

Wicked men wanting the feare of God are hunted of euill to their ouerthrow and destruction.

**Esculapius**

If thou feare God, and hast in thee an vnfeyned loue to the truth of god, bee constant therein and swaue not: neither feare y<sup>e</sup> aduersity of this world, or torment of thy flesh, but set rather beefore thine eyes the iustice of God, the eternall fire and perpetuall destruction of the soule and bodie, where into they must needes leape at length, which are afraide of the hoare frosts of aduersitie, that eether man or the diuell can stirre vp to stop & hinder thee from going forwards in thy iourney, to take possessiō of euerlasting felicitie.

Dread God, and keepe thy selfe from vainglorie. Feare followeth hope, wherefore if thou wilt not feare, hope not.

Hee



Hee that loueth God best, diadeth him most.

Enforce thy selfe to know God, & to feare him.

Pithago.

They that worship God for feare, least any euill should chance vnto them, are like them which haue tyrants, & reuerence them because they should not hurt them.

Plutarch.

The seruant feareth his master with hatred: but the sonnet eareth his father with loue.

Ambrose.

Continual feare sufficeth not a man to bee happy.

Feare hindereth gladnesse.

Neither strength nor bignesse are of any value in a fearefull bodie.

There is no strength of Empire so great which with suppressing by feare, can bee of long continuance.

Tullius.

Hee ought to feare many, whome many doe feare.

Aristipp.

Whome many men feare, they doe hate, & euery man whome hee hateth hee desireth to perish.

Ennius.

They that desire to bee feared, needes must they dread them of whom they bee feared.

Tullius.

There is nothing so sure which standeth not in daunger of his inferiour.

Hee that is not enuironed with charitie, in vaine is hee garded with terrour, since armour with armour is stirred.

Plini iunior

or in pane

girico.

The summe of all.

VVithout the feare of God, no man can bee iust.

Nor yet rightly rule his corrupt nature.

Feare strongly mortifieth all filthy lust.

Feare hindereth entrance into a life most pure.

VVich feare vpon loue dependeth all sure.

## Of Death.

Or else feare without loue, encreaseth hatred:  
And whom men doe feare, they wish were perished;

Of death not to bee feared. Cap. vi.

**Hermes.** Death is the dissolution of the bodie.  
**Aristotle.** Death is none other thing but the parting of the soule from the bodie.

**Mar. Aur.** What thing is death but a trap doze, wherein the tent is closed, in the which is solde all the miseries of this life.

**Rasill.** Death doth looke for thee euery houre.  
As soone as thou art borne to possesse the earth, incontinent death issueth out of his sepulchre to finde the selfe.

As thou knowest not when or where death will meete thee: so thou must remember, that alwaies and in euery place hee seeketh for thee.

It beehoueth a man so to vse himselfe, that hee looke for death euery houre: and to be alwaies in a readinesse for the comming of death.

**Augustin.** There is nothing that more calleth a man back from sinne, then the remembrance of death.

Black ougly death, maketh all subiect to the rigor of his law.

Death deadly woundeth without bread or delayance.

Experience plainly teacheth, and all ages assureth, that gods plagues threateneth, sicknesses calleth, olde age warneth, death sodainly taketh, & the earth finally deuoureth.

The life of man is like water poured out of a bucket, which the earth quickly sucketh vp & appeareth

peareth not againe.

Death is a thing that cannot bee eschewed wher: Pithago.  
foe it ought the lesse to bee feared.

Death is common to all persons, though to some Socrates.  
one way, and to some another.

An euill death putteth great doubt of a good Mar. Aug.  
life: and the good death excuseth the euill life.

It were better for a man to dye & loose this life  
to attaine so much wealth, then to escape, and to liue  
in so much miserie.

A worshipfull death is better then a miserable Socrates.  
life.

Death is not to bee feared of them that bee good.

The carnall and wicked worldly men, who haue  
their felicitie in this life, and are overwhelmed with  
the vanities of this world, they immoderately feare  
death: and they tremble and shrink in their bodies,  
when they heare of death: whose wicked hartes &  
mindes are so giuen ouer, to embrace and hold fast  
the sicke pleasures of this life, and they doe bitterly  
forget, or rather appeare plainely doubtfull of the  
euermourning world to come.

Though the bodily death, by diuers meanes and  
for diuers causes bee vnto men very tedious and  
bitter: yet the death thereof, for the testimonie of  
gods truth is vnto the godly most easie, most sor-  
rowfull, sweete & delectable: because hee seeth (through  
the eye of faith) the present perfourmance of gods  
heavenly promises.

Death is life to him, that looketh to haue loye Aristotle.  
after it.

Death of the euill, is the suertie of the good.

Life iudgeth vnder directly of death.

Prasse no man befoze death, for death is the Socrates.



## OF DEATH.

discoverer of all his workes.

**Seneca.** Death is the finisher of all tribulation & sorrow.

**Mar. Aur.** By that same way that life goeth, death cometh.

**Mar. Aur.** If wee live to dye, then wee die to live.

**Boetius.** Death despiseth all riches and glory, and couleth both rich and poore folke together.

**Diogenes.** Death riddeth the bodie out of paines.

**Aristotle.** As the beginning of our creation commeth of God: so it is meere that after death our soule returne to him againe.

**Plato.** To men occupied about diuine thinges, life seemeth a thing of no reputation.

The most profitable thinge for the worlde is the death of couetous and euill people.

**Solon.** Death is the rest of all couetous people.

**Hermes.** Like as age followeth youth: euen so death followeth age.

**Mar. Aur.** Short is our life, and shortly death commaundeth vs to close our eyes, and to follow the course of death.

**Plutarch.** After winter the spring time followeth, but after age youth neuer commeth againe.

The ende of sickness is death, and the ende of darkenesse is light.

**Mar. Aur.** When the life passeth there is no prudence in a prudent, nor vertue in a vertuous, nor Lordship in a Lord, that can take away the feare of the spirit, nor paine of the flesh.

**Plato.** Hee which feareth to haue paines after Death, ought in his life time to auoide the perill which is his owne wickednesse.

A rash and a wicked eye that delyteth to behold banitie, may well be called the window of Death,

for it is the deadly minister of the hearers concupiscence, and forrunner of filthie factes, thefts, robbes, ries, extortions, and such lyke.

None need to feare death, saue those which haue Socrates, committed so much iniquitie, as after death deserueth dampnation.

It is an happie mans lot to die beefore hee deserveth death.

Hee is in a miserable state that wisheth to die.

Thou must needes dye, but not so oft as thou wouldest.

For vnrightheousnesse and other mischieuous deedes, the soule after death is sore punished. Plato.

Death is sweet to them that liue in sorrow.

Take not thought to liue long, but to liue well. Plato

Dispile bodily death, and it shall bee life to thy soule: follow truth and thou shalt bee saued.

Hermes.

Wit dome maketh men to despise death, & ought therefore of all men to bee embraced, as the best remedie against the feare of death.

It appertaineth to men to bee vallant, rather to despise death, then to hate lyfe.

Death and sleepe bee cosins germaine.

Qui. Cur.

This is to bee alwayes noted, that when thou goest out of thine house, thou art not certaine to returne into thine house againe, & in going into thine house thou art not sure thence to go out againe: like wise when thou goest to thy bed, thou art not sure to rise from thence againe. Seneca.

Liue and hope as if thou shouldest die immediately. Plinius.

One day deemeth another, but the last day gieth iudgement of all that is passed. Homer.

Death ought rather to bee desired then dispised. Pithago.

## Of Death,

For it chaungeth vs from this world of uncleanness and shame to the pure world of worship: from this transitorie life to life euerlasting: from the world of folly and vanities, to the world of wisdom, reason, and truth: and from this world of trouble and paine, to the world of rest and consolation.

Mar. Aur.

O how happie were it for the vnhappie man (if forgetfulness deceiue him not) to remember the state of this life, how short it is, how full of misery, vanitie and woe: an approued exile, & hath nothing in it permanent. It is a continuall conflict, strife, & warre, a wandring wilderness, and a vale of wretchednesse, wherein wee are continually compassed with most terrible, fierce, and fearefull enemies, to the deadly wounding, slaying, & ouerthrowing both body and soule into hell. O (these mischiefes considered) why should man then haue such desire to dwell in this wretched world, and to liue in such a loathsome and laborious life? to tarry in such wretchednesse, and to remaine in such a perillous state? were not death much rather to be desired? were not the houre of death much better then the continuance of such a life? for to the godly, death is the most happie messenger and quicke dispatcher of all such displeasures, the ende, of all trouble and sorrow, the bed of all rest, the doore of good desires, the gate of gladnesse, the poort of Paradise, the hauens of heauen, the entrance of felicitie, & manumission from all miserie, and the beginning of all blessednesse. Therefore the day of deathes happie visitation is not to bee contempned, or feared, but rather to bee highly celebrated with ioyfulness, mirth, & melodie. For of therefore bee it, that wee should rather at the hearing



hearing of presence of death, haue feare in vs and trembling, that such a friend should not be welcome vnto vs, that the foulness of his fayre face should feare vs from his good conditions: that the bitterness & hardness of his rough huske should hinder vs from the sweet tast of such a comfortable kinnell: yea, far off bee it, that the fulness of death & discomforts, should hinder vs, or plucke vs backe from the ioyfull embracing of so many & innumerable commodities which hee dailely bringeth, for the most quiet state of the godly, & not to heare, see, and feele this: wo be to those deafe eares blind eyes, and hard hartes: whereby men wickedly feare and fly from that, which (with most ioyfull desire) they should wish and embrace. Consider therefore thy selfe, feare to offend the presence of God, and feare not the day and houre of death, but abide with patience thine appointed turne, and thank thy maker for thy chaunge.

Wee saile with great trauaile through the great & dangerous perils of this short lyfe, and sodainely at one houre wee are commaunded to take land and discharge vs of our flesh, & to take the earth in the Sepulchar. Mar. Aur.

In these our daies of miserie, wee read many things, wee heare, wee see, wee desire, wee doo as taine, wee possesse, suffer, and doe rest much, and sodainely wee are called by death: And of all these things wee shall beare nothing away, because all they and wee are nothing.

All the trauailes of the world are weightie, but the trauailes of death are weightiest. Mar. Aur.

All bee perillous, but that is most perillous.

All bee great, but that is the greatest.

## Of Death;

All things at the last haue an ende by death, save onely death, whose ende is unknowne.

Then (if wee bee good) sith wee shall change this wearie life and companie of men, for the sweetnesse and ioy of God, and the doubts of fortune, for this sure life, and the great and continuall feare, for perpetuall peace: And this euill and naughtie corrupt life, for good renowne and glorie: wee ought to thinke verily this should bee none euill, but a change most blessed and happye.

Oh what blessednesse is it, to haue death due for our sins, diuerted into a demonstration and restitution of Gods truth.

Polion.

When our last houre is come necessitie carrieth vs hence, though wee bee not willing: but if wee bee willing, then haue wee with god, both thanks and ouerlasting reward.

Doubtesse, so onely shall the soule of man most happily at the last by death depart from the bodie, as shee hath a forerhand, through true knowledge, diligently recorded and practised death: and haue also long time beefore (by despising of things temporall, and by contemplation and loue of things spirituall) vsed hir selfe to bee as it were in a manner absent, or a part from the bodie.

### The summe of all.

Death is the dissoluer of each mortall bodie, Driueth all againe to their first matter dust, VVhich while wee liue, should put vs in memorie, From whence wee came, & hence to what wee must, Fearefull to the euill, but ioyfull to the iust. VVho after this life, through death transitorie,

For

For deathlesse lyfe ioyned with ioy dooe trust,  
VVhose lyfe by death is led to greater gloria.

## Of Libertie. Cap.vij.

The best thing in this present life is libertie, ly- Diogenes,  
bertie bee it neuer so poore, is to bee preferred bee:  
fore all delights & pleasures where libertie is not.

Hee is to bee counted free and at libertie, which Cicero.  
is boide of all lust and concupiscence.

Libertie is a power given vnto man, whereby hee  
may liue, as hee himselfe shall think good. And hee  
liueth properly as him lusteth to himselfe, which  
followeth in conuersation, those onely things which  
are good and honest, who inioyeth freely his office,  
who hath a foresight how to liue well, who obeyeth  
not our law for feare of punishment, but for truths  
sake and equitie: and with whome there is nothing  
more effectuous, then the good successe of his own  
advisse and iudgement.

So pleasant a thing to man is the state of libers-  
tie, that life is to bee aduentured for the happie re-  
couerie thereof.

To a man that is once brought vp with freedom  
and libertie, there is nothing vnto him more grie-  
uous & miserable, then to be restrained of the same.

Death truely is to bee preferred, beefore seruile  
slauerie and bondage.

That is most truely called seruitude, when a man Diogenes,  
without moderation or stay of his appetite, doth Seruitude  
follow ouer much his owne lust & pleasure: which what it is  
to overcome, is more comendable & praise worthe,  
the the winning of many, both rich & great praises.



## Of Libertie.

- Cicero.** Hee is subiect to seruile state and bondage which cannot refrain from his owne affections.
- Plato.** Hee that is a good man & wise, loseth not his libertie at any time: no, not so long as breath in him endureth.
- Augustin.** Of our selues wee haue no libertie, ne abilitie to do the will of god, but are subiect to sinne, and shut by vnder sinne.
- Aristotle.** In very much libertie it is hard to bee moderated: to put a bridle to wanton affections.
- Macrobius.** Hee that hath libertie to do more than is necessary, wil oftentimes do more than is tending to honesty.
- Seneca.** To much libertie turneth into bondage.
- Thales.** Hope is bondage, but mistrust a libertie.
- Diogenes.** The couetous person, the ambitious, the lecherous, with such other, giuen to vice, cannot bee free and at libertie.  
A tyrant neuer tasteth of true friendship, nor of perfect libertie.
- Alex. Sc.** Slaues and bondmen, haue onely this libertie, to be a proud countenance, because they be shameslesse: and noble men bee alwaies known by theyr gentlenesse.
- Seneca.** They bee out of libertie that dooe not labour in theyr owne businesse, that sleepe at an other mans wincke, and set theyr feet where another man sleeperh.
- Mar. Aur.** Where there is corruption of customes, theyr liberties should bee broken.
- Terence.** Cruelty of ouermuch licence happeneth great penitence.
- Alex. Sc.** All things desire libertie, and mankind most specially.
- Cicero.** It is better for a man to keepe his owne libertie

tic, then to take libertie from another man.

And constrained; seeking euer opportunitie to slip of the choller.

Nothing is in the perfect state of ioy, if libertie bee away.

**The summe of all.**

Although honour, health, riches, and dignitie,  
Bee daintie pleasures that nature doth imbrace,  
Yet libertie as writers dooe testifie,  
Is the best thing that man can purchase:  
The poore mans libertie doth plainly deface.  
The rich in prison, or bondslaue to riches,  
Whose liues are wasted in most wretched distres.

**Of Goodnesse. Cap. viii.**

That thing is to bee called good, which inclu: Platon  
deth in it selfe a dignitie that sauoureth of God and  
heauen: so that those things are onely worthe the  
name of goodnesse, which hath a perpetuall & sted:  
fastnesse of godly substance.

As god himselfe is all goodnesse: so loueth hee all  
things that are good: which is righteousness and  
vertue: and hateth the contrarie, vice and wicked:  
nesse.

Those persons verily may bee called good, which Tullius  
do so beehaue themselves, and in such wise do liue,  
that their faith, suretie, equalitie and liberalitie, bee  
sufficiently proued: ne that there is in them any co:  
uetousnesse, wilfulnesse or foole hardinesse, & that in  
the be great stability or constancie: the suppose I (as  
they may be taken) to be called good men which doe  
followe

## Of Goodnesse.

follow (as much as men may) nature the chiefe captaine or guide of mans life.

**Mar. Aur.** It is not onely sufficient for a person to bee good, but it is necessarie that hee put from him, all occasions that are reputed to bee euill.

**Plato** It is good right, that they which bee good men, and doe the semblable, obtaine honour, which they bee worthie to haue. Also to them which bee good, already aduanced to honour, they giue such courage, that they indeauour themselves with all their power to increase that opinion of goodnesse, whereby they were brought to the aduancement, which needs must bee to the honour and benefit of those, by whom they were so promoted.

**Mar. Aur.** Many peeres of a mans life are not to bee reckoned, but rather the good and godly works that hee hath done.

**Augustin.** They bee a curious kinde of men that will seeke to know another mans life and beehaviour, and bee slow to seeke the amendement of their owne liues.

**Hermes.** Hee may bee called good, that other men fare the better for his goodnesse.

**Iuan vatrius.** Hee is to bee compted a good man among them that are good, whome neuer man saw to dooe any euill workes, nor heard him speake any euill words, nor doe any thing but it was to the comfort of the needie, and profitable to the common wealth.

**Socrates.** Thou canst not bee perfectly good, if thou hatest thine enemy: what shalt thou then bee, if thou hatest thy friend.

Let him that is a good man, bee a louer of all good men because they bee good: and for the goodnesse that is in them, let him haue pleasure in them.

famis



familiaritie and company, for God shall thereby be praised, and hee himseife well commended, topfully comforted, and blissefully rewarded.

There is no greater delectation and comfort to him that is good, then to bee seene in the company of good men.

Like as a man passing through the cittle & seeking where hee may finde a good Carpenter or a good Smith, hearkeneth where the most hewing is, or beating with hammers, and there goeth in, supposing to finde that he looketh for: Semblably if thou wilt haue a good man, goe and looke him out where thou hearest & sickenesse sharpe raigneth, or where iniustice gouerneth, will ruleth, or great power oppresseth there shalt thou suerly finde him that thine hart desireth.

Aduersitie is sent of God vnto good men, not brutally, nor cruelly, but for a good consideration & learning: as the doing of a good father, which with an incomperable charitie desiring the aduancement of his sonne to perpetuall honor and dignitie, by such manner of exercise most aptly trieth his vertue.

Who doubteth, but that they are to bee counted good men, which in aduersitie bee patient, and deserveth byrightly, both in word and deed to all men.

The greatest goodnesse of all goodnesse is, when tyrants are put vnder by vertues acquitted, or to finde remedie against accustomed vices, with good inclinations.

If thou intend to doe any good, carry not till to morrow, for thou knowest not what may chaunce thee this night.

The goods of the soule, are the principall goods.

Socrates

Aristotle

Plato

Aristotle

Aristotle

Plato

Aristotle

Aristotle

Aristotle

Aristotle

Aristotle

Aristotle

Aristotle

Plato

Aristotle

Aristotle

Aristotle

Aristotle

Boetius

Boetius

Mar. Anna

Mar. Anna

Mar. Anna

Mar. Anna

Pythagoras

Pythagoras

Pythagoras

## Of goodnesse.

**Pithago-** Nothing is to bee compted good, that may be tak-  
**ras.** en away.

**Aristotle.** Friendship is the chiefest good thing in a Citie  
 or countrey.

**Socrates.** Good men refoyce, that not onely they, but all  
 others to bee cleere of such mischiefes, as bee put  
 vpon them.

**Aristotle.** Men ought to doe well to good people, & to cha-  
 sise the wicked by rigour.

In good thinges behold the mercies of God: and  
 apply them aptlie to thy selfe. And in all euil thinges  
 and plagues, beehold his iudgements, wher through  
 learne and feare to offend him.

**Mar. Aur.** Do not what thou wouldest, but what thou shouldest.  
 There is nothing so well done of them that bee  
 good, but forthwith it shall bee constrained of them  
 that bee euil.

**Anachar.** The tongue is both good and euil to a man.

**Pithago.** The hearts of good people are the castles of  
 their secrets.

**Socrates.** Hee that doth good, is better then the good which  
 hee doth: and hee that doth euil, is worse then the  
 euil that hee doth.

**Legmon.** A good thing the further, and the more largely  
 or openly it is known, the further & vertue there-  
 of spreadeth and rooteth it selfe in mens hartes and  
 remembrance.

If thou doe good to the euill, it shall happen to  
 thee, as it doth to them that feede another manns  
 dog: which barketh as well at their feeder as at  
 another stranger.

**Mar. Aur.** If good men bee diligent to seeke others that be  
 good, no lesse ought they to hide them from them  
 that bee euil: for a godly manne with one finger,  
 hath

hath power ouer all them that bee vertuous, but for  
to withstand one euill person, he hath need of hande  
secte, and friends.

A good rich man seldome may bee found.

Hee that is mightie is not by and by good, but he  
which is good, immediatly is mightie.

It is the part of a good honest man, to forget Plutarch  
dishonest things, which to remember, is a point of  
euill.

It is better for man to amend himselfe by fo-  
lowing the good example of his predecessours, then  
to make his successours waxe worse, by following  
his buthfulne vicious living.

The greatest fault in a man that is good, is to Cicero  
approve the euill rather then the good: and the most  
great euill in an euill man, is to condemne a good  
for the euill.

The euill man is alwaies desired for his wicked- Mar. Aug.  
nesse to bee dead: but the good meritteth alwaies to  
haue his death bewailed.

The goodnesse that commeth of an ignorant man, Hermes  
is likethe beards that groweth vpon a dunghill.

That man seemeth good, that is meeke & gentle Mar. Aug.  
of condition, soft in words, and resifull in the per-  
son, and gracious in his conuersation.

Vertuous and well beeloued persons, lone ho Diogenes  
nestie and shamefastnesse at all times and in all  
places.

There is nothing so good nor so welbeloued, but  
the course of time causeth vs to leaue it, to dispraise  
and abhorre it, and finally to be wearie of it.

Good men bee called to ioy, and the euill men be  
drawen to to paine.

The summe of all.

All



## OF Praise.

All goodnesse is giuen vs from God aboue,  
The author of vertue, grace, & good gouernance,  
VVhose loue and liuely light should euer moue,  
Mankinde his good life, his glory to aduance,  
The goodnesse of God, as of long continuance.  
And those that bee wise men and learned will say,  
Nothing is good, that may bee taken away.

### Of Praise, and dispraise. cap. ix.

Plato.

Apply thy selfe so now in vertue, that in time  
to come thou maist therefore bee praised.

Diogenes.

It is meere wickednesse, to seeke praise by coun-  
terfayted vertue.

Challenge not to thy selfe the praise of other  
mens inventions.

Chrysost.

In all the doings, seeke chiefly the praise of  
God.

When God is blessed, and when thanks & pray-  
ses bee giuen vnto him of men, then the more plens-  
tiful blessing is wont to bee giuen of him euen for  
their sakes by whome hee is so blessed. For hee that  
blesseth God, maketh him debtour of a greater  
blessing.

Mar. Aur.

Hee is greatly to bee praised, that leadeth an vn-  
corrupt life, that loueth and feareth GOD, that is  
friendly to his friend, fauorable to his enemy, tem-  
perate in his words, and restfull in his person.

Praise nothing that is not commendable, nor dis-  
praise ought that is praise worthe.

Praise honest and good things.

Praise not the unworthy because of his vaine  
riches.

Praise a man for that which may neither be gi-  
uen

nen him, or taken from him, which is not his faire house, nor his goodly garments, nor his great house hold, but his vertue, wit, and perfect reason.

Praise little, but dispraise lesse.

Hee that to his noble linage addeth vertue & good conditions, is highly to bee praised.

The good works of olde & auncient persons, are to bee praised, rather then their white hairens. For honour and praise ought to bee given for the good life, and not for the white head. Anacharis.

If thou wilt praise any man because he is a Gentleman, praise his parents also. If thou praise him for his riches, that appertaineth to fortune. If thou praise him for his strength, remember that sicknesse will make him weake. If thou praise him for his swiftnesse of body, remember that age will take it away. If for his beautie, it will soone also vanishe away. But if thou wilt praise him for his manners, wisdom and learning, that as much as appertaineth to a man, praise then him, for that is his owne, which neither commeth by heritage, neither altereth with fortune, nor is changed by age, but is alwaies one with him.

Doe not such thinges thy selfe, as thou wouldest dispraise in another. Pithagoras.

Hee that praiseth himselfe, and dispraiseth other, is not worthe praise. Protegeus.

In the multitude of men, there are few to bee praised, and many to bee dispraised. Mar. Aur.

Nothing dispraiseth a man so much, as his owne praising, specially when hee boasteth of his owne good deedes.

To bee praised of euill men is as euill, as to be praised for euill doeing.

## Of Praise,

- Sato.** If a man praise thee, remember to be thine owne iudge.
- Tullius.** wee must beware wee open not our eares to such as praiseth vs falsely, and not to suffer our selues to bee flattered.
- Ouid,** None be in so much daunger of flatterers as the Prince, noble men, and such as bee in authoritie.
- The cluster of flatterers walke in the court.
- If it were as painefull a thing for men to praise honest things, as it is to doe them, then should they bee as little praised as they bee followed.
- If thou wilt dispraise him whome thou hatest shew not that thou are his enemy.
- Seneca.** It is a point of flatterie, to praise a man to his face.
- Diogenes.** Unmeasurable laude & praise, is to bee improued.
- All things that are good, hath ever the preheminence in praise and comparison.
- It is sufficient to praise and exalt a child, seeing his honest towardnesse, disposition or aptitude well proued in him such things as bee taught him.
- Pride is cause of hatred, and slouth of despraise.
- Aristotle.** As they which giue vnwillingly, seeme to haue but little themselves, euē so they which praise other folks slenderly, seeme to desire to bee praised themselves.
- Plutarch.** Like as the famished for lacke of other meate, are faine sometime to eate their owne flesh: so many that are vaine glorious are forced to praise themselves because no man will else.
- Hermes.** As the shadow followeth the bodie, so praise foloweth vertue. And as the shadow goeth sometimes before, and sometimes beehind, so doth praise also to vertue. But the later that it cometh, the greater it is, and the more of valure.

Praise



Praise no man before death, for death is the discouerer of all his wokes. Life iudgeth indirectly of death.

The summe of all.

So vertuously endeauour thy selfe to liue,  
That men euen worthely, thy life may commend:  
Counterfaite not vertue for men will it reprue,  
And praise thee for thy profit, if rightly thou intend,  
Both praise & dispraise in our liuing doth depend.  
And as after the body there followeth a shadow,  
Euen so after vertues, praise doth also follow.

The ende of the fifth booke.

# THE SIXT

## Booke.

Of the vii. cardinall vertues, following in  
their order, against the vii. capitall vi-  
ces, commonly called the vii.  
deadly finnes.

### Of Humilitie and Gentlenesse, cap. i.

**H**umilitie for his excellencie should bee the  
father of true nobilitie.

God hath most respect vnto them that  
with humblenes of hart, cast the selves most  
lowly before the presence of his maiestie.

Like as softnesse of hart, maketh a man high-  
ly in fauor with God: euen so meekenesse of words  
maketh him to sink into the harts of men.

## Of humilitie.

The vertue of humilitie, encourageth to attaine truly the law of God: and maketh apt and meete vessels, to receiue the spirit of God.

**Pontanus** Nature giueth vnto age estimation and authoritie: but meekenesse of heart is the gloze both of youth and age: and giueth vnto them both dignitie and honour.

**Seneca.** That man is worthely counted happy, which the higher that fortune hath advanced him in sub: stance and dignitie: so much the more lowly he as uaileth his courage.

**Gregory.** Hee that doth gather vertues together (for estimation and comelinesse) without the vertue of humilitie, doth as hee that openly beareth fine powder, in a rough and boisterous winde.

**Alex. Scu.** Gentlenesse and affabilitie are worthy vertues, that causeth men to bee heartely and deereley beeloued.

Nothing surely more entirely and fastly toyereth the harts of subiectes to their prince or soueraigne, then mercie, affabilitie, and gentlenesse.

**Cicero.** Among many vertues beeloning vnto princes, none is so proper vnto them, or so honourable and princely, as timely to help suppliants, to comfort the afflicted, to incourage them, and to deliuer men frō danger in their distresse.

Nothing breedeth so great deformitie in a prince, as to toyne vnto his high estate and authoritie, the noysome bitterness of his hard and euill tempered nature.

They doe seeme indeed well to instruct & aduertise vs, which giueth this admonishment vnto vs: that is to say: higher wee bee in authoritie, so much the more gentle and lowly wee should behaue our selues.

Chies, for nothing is more seemely or commendable to a Prince or a noble man, then the vertue gentlenesse, meekenesse and humilitie.

Crueltie and gentlenesse bee two contraries: the one is of all men hated, and the other beeloued: for crueltie is an enemy mercilesse vnto the milde nature of man. Men are not in any thing more lyke vnto God, then in gentlenesse and humilitie, which most plainly consisteth, in doing good one to another.

Live gently with thine vnderlings, as thou wouldest thy betters should live with thee, and doe to all men, as thou wouldest bee done by.

Worship gentlenesse and hate crueltie.

Seneca.

If thou wilt correct any man, doe it rather with gentlenesse then with violent extremitie. Use measure in all things.

Thinke not thy selfe to bee that which thou art not: nor desire to seeme greater then thou art in deede. Bee gentle and louing to euery bodie, flatter none, bee familiar with few, bee indifferent and equall towards euery man, bee slow to wrath, and swift to mercie and pitie.

Quarite is the thing, that taketh away the name of gentlenesse.

Aristotle.

The gentle and lowly person, cannot be hated.

The gentle man gently intreated, is content to do all thinges, but the vile natured man familiarly used, grudgeth at all thinges.

Alex. Se.

Giue place to thy betters, and to thy elders. Bee not high minded. Please euery body. Bee seruiceable to euery body. Dooe not that to another, which thou thy selfe hatest. Get by perswasion and not by violence. Hate violence. Bee gentle in thy behauiour.



## Of Loue.

our, and familiar in communication.

It becometh to gentlenesse to salute gladly the  
that wee meete: & to familiarity to talke with them  
gently and friendly.

It seemeth to bee vncomely and great vngentle-  
nesse, a man to bee vnthankfull.

It is due to render deserued thanks.

Pompeius

Humanitie & gentlenesse will rather of a friend  
hope the best, then foreshinke the worst.

Proper-  
cius.

If thou desire that thy friends loue may conti-  
nue, bee courteous and gentle towards him, both in  
speech & also in manners: so beare him in his an-  
ger, reprove him gently in his error, and comfort  
him in his aduersitie.

Like as pride slaieth loue, prouoketh disdain,  
kindleth mallice, confoundeth iustice, & subuerteth  
weales publike, euen so gentlenesse, affabilitie or  
humblenesse, doe stir by affection, augment benivo-  
lence, intend charitie, support good equitie, and pre-  
serue most rarely countreies and cities.

The summe of all.

Humblenesse & affabilitie are two worthie vertues,  
That most happily purchaseth friendship & fauour,  
Yea, euen Princes & rulers that these vertues do vse,  
Causeth subiects to obey the, & giue them due honor,  
Hate crueltie, bee lowly and of gentle beehauour,  
For as pride slaieth loue, & ingendreth al wickednes,  
So loueliuely flourisheth by the maners of humblenes.

Of Loue and Charitie. Two mentall  
vertues. Cap. ij.

Hermes.  
Plato

Constant loue is a principall vertue.  
Without loue no vertue may bee perfect.

See

Hee that lacketh loue ought not to bee regarded.  
It is not possible to dooe any thing well without  
loue.

Seneca.

True loue is that which is not idle, but worketh  
to serue him whom hee loueth.

Proper.

tius.

Loue all men, and bee in subiection to all lawes,  
but aboue all things loue and obey god.

Socrates.

The greatest argument of godly loue, is to loue  
that which god willeth: and not to loue that, which  
God loueth not.

The true louer of god (which is properly the  
charitable person) is vnder no rule, but hee is Lord  
aboue all lawes, all inuentions, all precepts, and  
all commaundements, that god hath giuen to man.

For charitie hath no bond.

Hee erreth in mine opinio, that preferreth feare  
beeore loue: without þ which (witness Socrates)  
nothing eether with god or with man, may long in-  
dure or abide.

Alex. Se.

Socrates.

Wise are bound to loue, maintaine and preserue,  
the common attonement and fellowship of all man-  
kinde.

Tullius.

The nature of fauour and grace is farthest off of  
all things from selfe loue: seeking nothing lesse the  
hir owne commoditie, but rather respect the com-  
moditie of others.

None of vs loueth god, that inforceth to will a-  
ny thing contrary to gods will. Hee perfectly loueth  
not god, that doth any thing without god. Hee per-  
fectly loueth not god, that thinketh any thing bee-  
sides God. The perfect loue of God, cannot stand  
with any care or studie for this lyfe. The per-  
fect loue of god, abideth not the coupling with any  
other loue. The perfect loue of god, knoweth none

Pacuius.

## Of Loue,

affection to kindred: it knoweth no difference betweene poore and rich, it knoweth not what meaneth mine and thine, it cannot deuide a foe from a friend: for hee that truly and perfectly loueth god, must loue god alone, nothing besides god nor with GOD, but loue all indifferently in God and for GOD.

There are two kindes of loue, the one naturall, and the other heauenly.

The good louer loueth his soule better then his bodie.

The euill louer loueth his body, & not his soule.

Pithago. A man of feeble courage annoyeth himselfe lightly with that which hee loueth.

Plato. To bee louing to him that hurteth vs is the most acceptable thing in the sight of god that a man may doe. Thou shalt bee becloued of god, if thou follow him in this point: In desiring to do good to al men, and to hurt no bodie.

Mar. Aur. There is true loue where bee two bodies separate, and but one hart together.

Pithago. Loue is payed with loue.

Small substance increaseth, where concord reigneth: By discord, great things are scattered, and come to naught.

Of loue mixed with mockerie, followeth the truth of infamie.

There bee foure wayes noted of louing one another, of the which number one way is praised, three bee bitterly dispraised, and one neither praised nor dispraised. First a man may loue his neighbour for gods sake, as euery good vertuous man loueth euery man. Secondly, a man may loue his neighbour for naturall affection, because hee is his sonne,  
his



his brother or kinsman. Thirdly, hee may loue for vaine glory, as if hee looked of his neighbour to be worshipped, or aduanced to honour. Fourthly, a man may loue for couetousnesse, as when hee cherisheth and flattereth a rich man for his goods, or when hee maketh much of them that haue done him pleasures, or may doe. Fifthly and last, hee may loue for his sensuall lust and appetite, as when he loueth for fare delicately, or else when his minde foolishly runneth and doteth vpon women. The first way to loue his neighbour for the loue that hee beareth to God, is onely worthie to be praised. The second way, naturally deserueth neither praise nor dispraise. The third, the fourth, and fifth, to loue for glory, aduantage, or pleasure, all three be vtterly naught.

Liknesse of maners maketh loue stedfast & perfect. Seneca.

Of all things y newest is best, saue of loue & friendship: which the elder y it watch, is euer the better.

To much selfe loue is cause of all euill.

Repentaunce is the ende of filthie loue.

Lewd loue is the businesse of loyterers.

Loue cannot be mingled with feare.

There is nothing so darke, but that loue espieth.

Loue leaueth no daunger vnattempted.

It is not possible for a seruant to be diligent that loueth not his master.

Hee that hath an whole and cleere heart, without enforcing, bittereth lousing words: and hee that hath an euill heart, alwayes overcommeth other with words of mallice. Mar. Aur.

That person that is entirely beeloued, causeth euer great grieve at his death.

The loue of a foole is more noisome then pleasant. Socrates.

## Of Loue,

**Mar. Aur.** As one bird loueth another, and one beast another, and one wise man another: so one foole loueth another.

Loue peace, maintaine concord, bee mercifull to the penitent, dispise not thine vnderlings.

**Aristipp.** Haunt not to much thy friends houses, for that ingendereth no great loue: nor bee not long from thence, for that ingendereth hate, but vse a meane in all things.

Loue beetweene neighbors suffereth to bee mitted with water: but it is requisite that the loue of his Prince and the people bee perfect and pure.

**Aristotle.** It is better for a man to loue good fellowship then money.

There is no perfect loue, where is no equalitie beetweene louers.

**Mar. Aur.** Loue in yong blood, in the spring time and flourishing youth, is a popson, that soothwith spreadeth into euery veine: it is an hearbe that by and by entereth the intrayles, a swounding that continually mortifieth all the members, & a pestilence that slayeth the heart, and finally it maketh an ende of all vertues.

**Plato.** As Iune in euerie place findeth somewhat to cleaue to, so loue is very seldome without a subiect.

**Mar. Aur.** The great voice outward, is a signe of little loue inward: and the great inward loue keepeth silence outward.

The olde lecherous louer is a lecke with a white head, and a greene taile.

**Hermes.** Lyke as the fire wasteth the firebrand, so doth scornfulnesse wast loue beetweene friends. Better are the stripes of him that faithfully loueth: then the deceitfull kisses of him that hateth.

**This**

This is a iust ordinaunce of god, that hee that Mar. Aur.  
loueth shal haue an ende, and it that is beloued shal  
take an ende, and the time that wee are in shal al-  
so ende: then it is reason that the loue wherewith  
wee dooe loue, shal ende likewise.

Charitie is a good & gracious affect of the soule, Hermes.  
whereby mans hart hath no fancie to esteeme, va- What cha-  
lue or ponder any thing in this wide world, besides ritie is,  
or beefore the care and studie to know god.

God as hee himselfe is all charitie and loue, and  
the onely beginning of all goodnesse: so there flowe-  
th freely from him, as from the onely fountaine  
of his grace, into the hart of man; (the instrument  
of all grace) all good motions to worke well, and  
that dutifull, freely, louingly, and of good will, by  
the power & freedom of his spirit, without respec-  
ting of merit thereby or iustification: but reue-  
rently (with all ioyfulnesse) tendering and seeking  
the onely glory of him, by whom through grace hee  
is so freely and mercifully iustified, made righteous  
and saued.

Charitie is the child of fayth.

Chrisost.

Good woorkes maketh not a man iustified or Augustin.  
righteous: but a man beeing once iustified doth  
good woorkes.

No deserts of menne can haue place beefore the  
grace of God.

Charitie is not like one vertue, but is such a  
thing, that by many degrees of diuers vertues, it  
must bee gotten, as finall conclusion of all labour  
and trauaile in vertue.

All Charitie is Loue, but it is not true, that all  
Loue is Charitie.

Charitie maketh men to forsake sinne, and im-  
brace



## Of Loue,

by grace vertue.

Plato

Charitie is the whole perfection of a good man. Charitie maketh a man absolute and perfect in all vertues.

The filthie effects of bybberie, hindereth greatly the worke of Charitie.

As couetousnesse, bybberie, and extorcion are neuer contented, but needie: so charitable liberalitie is euermore blessed with plentie.

By our charitie with God, wee learne what is our duetie toward man.

Augustin.

The two wings wherewith a man flyeth vnto God, bee these: If thou forgive him which hath offended thee, and doest help him that hath neede of thee.

How can Charitie to man stand: when Charitie to God (which is obedience to his will) is overthrown.

Six things heere following are to bee specially noted, that in what man so euer any of them dooe raigne, there abideth not in him any sparke of gods Charitie. First looke vppon the vnnmercifull and cursed man, that beeing void of pittie cannot forgive, but still boyleth in his appetie to bee avenged. Secondly, looke vppon the enuious stomache, how hee without rest fretteth in coueting the sight of his hurt, whom he so cruelly spighteth. Thirdly, looke vpon the insatiable glutton (without godly regard) hee beastly prouideth his belly cheere.

Fourthly, looke vpon the filthie lecher, how busie hee is to compassse his vngratious thoughts. Fifthly, looke vppon the wretched couetous man, how without reason and good order, hee continuallie scrapeth and beatech his braine to gather gaines.

Finally,

Finally, looke vpon the ambitious and hautie harsed fellow, how busily hee bestirreth him to get promotion and worship. These kinde of men through their beines corrupt fantasles (not possessed with the grace and charitie of God) be no lesse greedy to satisfie these their vsariab le desires, then the hungry and thirstie bodie (through natural necessitie) seeke to bee refreshed.

Whosoever feelth in his heart any point of ritle of hatred, or rniue, for any manner of cause, against any man, that person may bee well assured that he is not in charitie with God.

Charitie is a word much bled with every man & woman, but not so well perceiued, as it is commonly spoken.

Like as fire is an instrument, without which fewe **Plutarch.** workes can bee finished, so without charitie nothing may bee done well and honestly.

Like as God, and the children of God are alwaies knowne to bee all one, in charitie, mercie, pittie, patience, long suffering, wishing welfare, health and lyfe to euerie man: so the diuill and the children of the diuill, are knowne to bee alwaies one, by their enuie, spite, and malignitie, by their crueltie, tirannie, impaciencie, swift reuengment, oppression, impoverishing, and spoiling, hinderers of health, and very murtherers.

### The summe of all.

In this life, of loue there are two kindes,  
That draweth men to ioy and paine,  
On filthie loue some set their mindes,  
And godly loue some men retaine,

The

## Of Patience.

The wicked doe count such loue but vaine,  
But Gods heauenly loue and charitie,  
Purchaseth euerlasting felicitie.

Of patience, a mentall vertue. cap. iii.

Patience is a noble vertue, appertaining as wel to inward gouernance, as to exterior gouernance, and is the vanquisher of iniuries, the sure defence against all effects and passions of the soule, retyning alwaies glad semblance in aduersitie and dolor.

How to  
obtaine  
patience.

The meane to obtaine patience, is by two things principally: a direct and byright conscience, & true and constant opinion in the estimation of goodnesse which seldom commeth onely of nature, except it bee wonderfull excellent, but by the diligent studie of very Philosophie (not that which is sophisticate, and consisteth in sophismes) nature is thereto prepared and holpen.

Socrates.

Patience & good beleeefe in God, maketh a man victorious.

He is perfectlie patient, which in his fury can subdue his owne affections.

Ambrose.

Better is hee that contempneth iniurie, then hee that sorroweth. For hee that contempneth it, as hee nothing felt it, passeth not of it: But hee that is sorrowfull, is therewith tormented as though hee felt it.

Epictetus.

Sustaine, abstaine. Sustaine and beare aduersitie: and abstaine from all euill, and filthie pleasures and pastimes.

Mar. Aur.

It is often times scene that it cannot faile in a man that can suffer and take patience, to haue vertue



ture and force.

Hee is worthie to bee counted couragious, strong, and stout, which doth not onely with patience suffer iniuries, rebukes, & displeasures done vnto him, but also doth good against those euill.

One of the vertues that a wise man ought to haue (wherein hee shall bee knowne as wise) is, that hee can suffer well: for a man that can suffer well, was neuer but wise and well mannered.

Hee that is patient and sober shall neuer repent him.

Be patient in tribulation, and giue no man cause Hermes  
to speake euill of thee.

Let not thy hart faile thee, although fortune turneth hir face a while from thee: but patiently beare the time, for merrý euenides doe oftentimes follow carefull moynings.

Receiue patiently þe wordes of correction, though Hermes  
they seme grieuous.

In suffering afflictions, patience is made strong.

Patience & perseuerance are two proper notes: whereby Gods children are truely knowne from the hypocrites, counterfaites, and dissemblers.

By patience we are rendered vnto God, & praised amongst men.

Humilitie, patience, and faire speech, are the pacifiers of wrath and anger.

The troubles that come of necessitie, ought with Mar. Aug.  
good courage to bee abidden.

Be constant and patient in aduersitie, & in prosperitie ware, and lowly.

It were better no patience to suffer, nor lawe to permit, than a thing, the sage person with great maturitie & deliberation hath written, to be dispraised

Mar. Aug.

## Of diligence.

praised by a simple person.

The best way to bee auenged, is to condemne insurre and rebuke, and to liue with such honestie and good beehaviour, that the doer shall at the last bee thereof ashamed, or at the least leese the fruit of his mallice, that is to say, shall not reioyce & haue glory of thy hinderance and damage.

Even as yron, except it bee often scoured will soone corrupt and waxe rustie: so except the unfull heart of man and his flesh, bee often scoured with the whetstone of aduersitie, they will soone corrupt & ouergrow with the rust of all filthinesse and sin.

### The summe of all.

Patience is a vertue both noble and necessarie,  
Appertaining to the inward & exteriour gouernance,  
Patience is a vanquisher of approved iniurie,  
A sure rock of defence against all disturbance,  
This vertue therefore to obtain, giue diligent attēdāce  
By two things, & shalt learn it, to thy cōfort in distress  
An vpright cōscience, & cōstāt esteeming of goodnes.

### Of diligence, agilitie, or quicknesse.

#### Chap. iiii.

Seneca.

Aristotle.

Hermes.

Cicero.

Diligence quickly dispatcheth all things,  
Hee that diligently attendeth to his businesse can  
neuer repent him, but bringeth all his works to a  
perfect and good conclusion.

Diligence & carefulnesse are & heires of certaintie.

Diligent purueyance is great suretie.

There is nothing so fearefull unto wise and circumspect men, but by diligence it may be foreseene  
and

and luckely brought to passe. Neither is there  
any euill but it must readely fall vpon those, which  
bee vndiligent, carelesse, and sluggish.

The God which is immortall, doth (as it were) Cicero.  
sell all things vnto vs for our labour & trauaile.

They which will come to happy state, must dili-  
gently labour in this world.

A thousand euills doe afflicte dayly a man which Salust.  
hath to himselfe, any idle and an vnprofitable car-  
case.

There was neuer any man that obtained vnto  
renowne by his carelesse sluggishnesse.

Diligent labour preuaileth mightely: yea, it doth Virgill.  
percommeth all things.

Those studies which seeme laborious, in point  
fall peeres; are made right pleasant restes vnto old  
age.

By the deceitfull poison of sloth, vertue being  
ouercome, is ledde to the breach of confusion, and  
falleth in a sodaine to bitter decay.

wee know that there is nothing so easie but it Terence  
will seeme hard, if it be not with cheerefulness taken  
in hand.

Nothing vnto man is so harde, but by diligence  
it may easily be found out.

If by diligence thou shalt bring any noble thing  
to passe: thy labour shall soone be ouerpast & gone, Virgill.  
but thy glorie shall yet remaine: and if at pleasure  
thou accomplish any vile acte, the remembrance  
doubtlesse of thy villanie shall still remaine euen  
when thy pleasure is far past & gone.

The waking eye and well occupied hand, attaineth  
of right vnto many great things.

There is nothing so good to make an horse fat, Diogenes



## Of diligence.

as the eye of his master, neither is there ought better to make land fertile, then the steps of the owner, that is to say, the masters diligence.

**Demosth.** By danger, dread, and doubtfulness, diligence is greatly hindered.

**Alex. Sc.** It oftentimes happeneth that they which bee slacke and vndiligent in doing their duties at the beginning, after that they haue bene admonished thereof, either by their friends, or by the goodnesse of their owne proper wittes, they haue bene industrious and verie diligent. Contrariwise, other which at the first haue bene quick with a mercurialous dexteritie and promptnesse, they haue afterwards by little and little relented, yea, and hauing gathered together (as diuers haue) good estimation and abundance of substance, haue withdrawn themselves from painefull affaires, and at the last, bee to no man, but onely to themselves profitable.

**Pittachus.** Nothing shal cause a man more diligently to doe his duetie, then to thinke wher bee would require of him that is inferiour to him.

**Musonius.** Hee that is diligent shal enjoy the profit of his labour and diligence.

### The summe of all.

**High IV** Diligence is a quicknesse and liness of minde, Whereby all things are finished most aptly, Diligence doth alwaies this commoditie finde, It neuer repenteth but endeth most gladlie. Carefull diligence is the keye of certaintie, And as with diligence men doe their businesse, VVhat reward shall follow the ende will expresse.

## Of Liberalitie. cap.v.

Liberalitie is as wel a measure in giuing as in Aristotle taking of money or goods.

Liberalitie is not in the multitude or quantitie of that which is giuen, but in the habite or fashion of the giuer.

It is liberalitie, to giue according to a mannes habilitie.

That is not to bee approued liberalitie, wherein Tullius is any mixture of auarice or rapine, for it is not properly liberalitie to exact vniustly, or by violence or craft to take goods from perticuler persons and distribute them in a multitude: or to take from many vniustly, and enrich therewith one person or a few: for the true pcept concerning benefices or rewards is, to take good heed that hee contend not against equitie, no that hee uphold no iniury.

There bee two fountaines which doe approue Valerius liberalitie: that is a sure judgement and an honest max. fauour.

Hee onely is liberrall, which distributeth according to his substance, and where it is expedient. Aristotle

Liberalitie taketh his name of the substance of the person, from whom it proceedeth. For it resteth not in the qualitie or quantitie of things that bee giuen, but in the natural disposition of the giuer

Wonderfully is the loue of the multitude, altogether stirred with the same, and opinion of liberalitie, bountifullnesse, iustice, and faithfulesse, and of all these vertues which appertaine to the mildnesse of manners, and gentlenesse.

It shold seeme that as man beeing the most precious

M.ii.

cious

## Of diligence.

tlous & godly creature of all others vpon the whole earth, and so in large maner wonderfully endew'd with diuine grace, from the high god above should in such wise most earnestly regard his estate & creation, that not onely (as a Lord ouer them) to haue and enioy the pleasures of them (for his sufficient and needefull purpose) but also most louingly with all diligence, to see to the reliefe and comfort of those that by creation are like vnto himselfe.

**Aristotle.**

Liberalitie in a noble man, is specially to bee commended, although it somewhat exceede the termes of measure. And if it bee wel and duely employ'd, it acquireth perpetuall honour to the giuer, and much fruite and singular commoditie thereby encreaseth. For where honest and vertuous men bee aduanced and well rewarded, it stirreth the courages of them that haue any sparke of vertue, to encrease therein with all their force and endeauour. And herefore, next to the helping and releeuing of a communitie, the great part of liberalitie is to bee imployed on menne of vertue and good qualities: wherein is to bee required a good election & iudgement, that for hope of rewarde or fauour (vnder the cloake of vertue) bee not hid the most mortall porson of flattery. Liberalitie which is vpon flatterers employ'd, is not onely perished, but also spilled and deuoured.

**Seneca.**

Hee is liberall that delighteth more in good renowne, then in money.

**Socrates.**

A liberall man cannot bee enuious.

Hee that is liberall cannot lye amisse.

Giue liberally for thy profit.

As liberality maketh friends of enemies: so payde maketh enemies of friends.

**They**



They that bee liberall, do withhold or hide nothing from the whom they loue: whereby loue increaseth, and friendship also is made perpetuall and stable.

Hee that is liberall neglecteth not his goods, nor Hermes giueth it to all men: but vseth it so, as hee may continually help other: and giueth when, and where, and on whom it ought best to bee imploied.

Liberalitie and beneficence bee of such assinitie, Tullius that the one may neuer from the other bee separate, for the imploiment of money is not liberalitie, if it bee not for a good ende or purpose. Beneficence is neuer taken but in the better part, and is taken out of vertue, where liberalitie commeth out of the coffer.

Liberalitie causeth men to bee greatly maruyl- Alex. Se. led at.

A liberall heart is cause of beneuolence, although Tullius. sometime perchance power lacketh.

That same liberalitie that standeth in trauaile and diligence, is both more honest, & also spreadeth further, and is able to profit more.

It is the greatest part of godlynesse, to knowe Pacunius. ledge the liberalitie of Gods goodnesse towards vs: & to giue onely prayles vnto him from whence all things are peccided to our purposes.

### The summe of all.

Liberalitie is a certaine measure,  
That springeth of fauour, friendship, and amitie,  
In giuing or receiuing, lands or treasure,  
After a mans substance or abilitie,  
But chiefly in comforting the poore needie,

## Of Temperance.

For that is liberalitie in verie deepe,  
To help the poore miserable in time of neede,

### Of Temperaunce and Moderation.

#### Chapter.vi.

Photion.

Temperaunce is a noble vertue, and chiefly appertaineth to the honourable state of mankinde, wherby the princely gouernour, Reason (which raigneth as a king in man) is knowen to bear sway in man: wherby is happely tempered all his doings, and thereby differeth from the effect of beasts.

Temperaunce is enemy to lust, & lust is a waiting seruant vnto bodily pleasure.

Boetius.

Temperaunce calleth a man back from all grosse affects and carnall appetites, and letteth him not exceede neither in foolish reioysing, nor in vngodly sorrowing.

Cicero.

Temperaunce is the pacifier of all tumults.

Hocrates.

Grosse affects and lusts, are eyther utterly to bee refused, or else with moderation to bee vsed.

Plutarch.

Hee is to bee called a temperate & moderate person, which not onely hath power ouer his wanton and corrupt affects, but so endeauoureth also himselfe, that in his Countrie hee is chargeable to no man, to no man cruell or grieuous, neyther to any man dangerous.

For hee is tempered with the light of the heavenly grace, hee is of nature familiar and gentle: hee is easie to men that will come and speake with him: whose house is vnlocked, not shut, but open to all men, where euery man (as it were in tempests and stormes, may repaire for their releuement & succor.

Pouth

Youth vntemperate and full of carnall affections, Anaxag. quickly turneth the bodye into age, to be full of infirmities, foule and feeble.

When the vnbridled carhas or fraile flesh of man, Cicero. is not well tempered or discretely ruled, but overmuch cherished, set at libertie, and pampered, then is the soule the lesse regarded or looked vppon, but abideth in most disformed state and miserable. And the more delicately the bodie is handled, the more stubburnly it wasteth against the minde, & doth cast it of, even as a horse too well cherished, vseth oft to cast his rider. The heauie burthen of the bodie soze oppresleth the minde.

He cannot commend temperance, which thinketh that the chiefe good thing consisteth in pleasure, for temperance is thereto enemy.

As temperance doth mitigate all grosse appetites, and causeth them to bee obedient to reason, & doth preserue the iudgement of the minde. So temperance is thereto an enemy, for it greatly troubleth and inflameth much the minde.

If thou woldest consider the excellencie of mans nature, and the dignitie thereof, thou shouldest well perceiue, how foule and dishonest a thing it is, to bee resolued into lecherie, immoderate eating and drinking, and to liue loosely and wantonly: & contrarily, how, honest, saire and commendable a thing it is, to liue continently, temperately, sadly, and soberly.

Hee is worthy to bee called a temperate and moderate person, which firmly gouerneth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the minde.

Cicero.

Tullius.

Thucidi.



## Of Chastitie.

The summe of all.

Of all noble vertues that God giueth to man,  
And (whereby as reasonable) is knowen frō beasts,  
Temperance is of force, apprehend it who can,  
To bridle grosse affects, which the wise detests,  
It preserueth excelsse, at bankets and at feasts.  
It offereth also to a contented minde,  
To take with thanckfullnesse, such as it doth finde.

## Of Chastitie. Cap. vii.

Proper-  
tius.

Chastitie, puritie of lyfe, continencie, or refus-  
ing the corrupt pleasures of the flesh, and of this  
world, are precious in the sight of god: & possessed  
onely of those that keepe their bodies cleane & un-  
defiled: and such as in lyfe reframe from all euill.

Chastitie is the beautie of mans soule.

Chastitie and puritie of lyfe, consisteth either in  
sincere virginittie, or in faithfull matrimonie.

Chrysost.

Homil.

de inuen-  
tione cru.

The first degree of Chastitie is pure virginittie:  
the second, faithfull matrimonie.

Abstinence and continencie, are louely vertues  
and of great force against these two capitall vices,  
(that is to say) auarice and lecherice: which vices  
being refrained by a noble man, that liueth at lyb-  
ertie & without controlment: procureth vnto him  
(besides the fauour of god) immortall glory. And  
that citie or realme, whereof the gouernours with  
these vices bee little or nothing acquainted, dooe as-  
side long in prosperitie. For as Valerius Maxi-  
mus saith: where so euer this feruent pestilence  
of mankind hath entrie, inuirtie raigneth, reproch.

Vale. Ma.

or infamie is spread, & deuoureth the name of Nobilitie.

That thou maist auoyde filthie loue, a dissolute, Theophilus  
commune, and libidinous life, (with other like kinde of filthinesse) embrace that loue which god alloweth, & keepe chastity and puritie of life: which consisteth in sincere virginite, or else in the faithfull state of matrimonie.

A chaste hart (which is onely scene and approued of god) is most precious & blessed in his sight, and therefore deserueth of all men, so farre forth to bee well iudged and commended, as the wordes uttered from the mouth, the manner of outward lecture, the vsage in eating and drinking, and the order of apparell, seemeth to bee honest, modest, temperate and seemely. Apuleius

A wise man when he is once stirred by to the vnnaturall desire of wanton and vncleane things: he will by and by charge himselfe with the lothsome state of filthinesse, and will (by to his power) euen from the very secret or inward consent of them, & much rather from the committed fact.

It must needes bee a poynt of great continencie Musonius  
and integritie (if it bee possible for any man) not to bee caught with the inticements of vaine beautie, comelynesse of body, outward and gay glorie, nor with the vaine pleasures of the world, but to bee restrained by the respect of iustice, equitie, cleanness, and charitie, yea, and with the bridle of the feare of god, not to consent to corrupt concupiscence, which doth in that sort deceiue them (spectally all carnall men) and blindeth right iudgement in them.

Some men there bee whom bodily lust ticheleth Socrates

A. b.

not

## and Chastitie.

not at all, such men ought not by and by to ascribe that vnto vertue, which is an indifferent thing, for not to lacke bodily lust, but to overcome bodily lust is the office of vertue.

Neither suffer thine handes to worke, nor thy tongue to speake, nor thine eares to heare, & which is filthie and euill.

**Socrates.**

Beware of the baites of wanton women, which are laide out to each men, for they are great hinderance to him that desireth wisdom.

Flie from filthinesse of lyfe.

At thy table, let all things bee pure, chaste, and holy, even as hee is holy, whose giftes thou shalt there haue in hand.

**Cassidorus.**

There bee sixe things that preserueth Chastitie, sobernesse in diet, occupation, sharpnesse of thynner apparel, brideling the senses, that is to say, the five wits. Also seld communication, and that with honestie, and eschewing opportunity of the person, the place, and the time.

**Augustin.**

Where necessitie is ioyned or laid vnto chastitie, there authortie is giuen to lecherie, for neither is shee chaste, which by feare is compelled, neither is shee honest, which with neede is obtayned.

**Barnard.**

Chastitie without charitie, is a Lampe without Oyle: take the Oyle away, and the Lampe giueth no light, take away charitie, then chastitie pleaseth not at all.

**Pontanus**

That man whose minde is wholly dedicated to the vse of vertue and puritie of life, and despiseth the vanities of this short life, most certainly preuaileth and obtayneth saluation in the ende.

The summe of all.

Because



Because flesh is fraile and procureth filthinesse,  
 And worketh with woe the soules deformitie,  
 It beehoueth in time, to eschew such wickednesse,  
 And ioyfully to embrace the vse of chastitie.  
 Handle not, heare not, nor speake that is filthie,  
 Detest from the hart, women light and wanton,  
 For many by their baits, are caught to destruction.

# THE SEVENTH

## Booke,

An admonition to auoide all kinde  
 of vices. Cap. j.



**T**he causes of all inconueniences,  
 and hurts that maye happen to  
 man, are his owne vices: which  
 bringeth him into the hatred both  
 of God and man, yea and of him-  
 selfe also at the length. Wherefore  
 the philosophers, about all things  
 haue euer abhorred them, and by all meanes inde-  
 uoureth to quench and destroy them, both in them-  
 seules, and in all other. And although ther bee sun-  
 drie sorts of vices, some naturall, some vnnaturall,  
 and some against nature: I thincke it not needfull  
 to distinguish in them, but because they be all euill,  
 therefore to endeouour to make them all abhorred.  
 Wherefore I haue in this booke, gathered the say-  
 ings of the Philosophers concerning the bilenesse  
 and corruption of the most part of them: shewing  
 what detriment & hurt commeth through the, which

I wish that all men would diligently note, least not being warned by other mens harmes they doe (through their owne) teach others to beeware.

Of vice, Sinne, and wickednesse.

Lyke as vertue is a garment most comelye and precious: wherby the soule is garnished, to the glorie of the most high god, so vice & wickednesse, is most filthie, abhominable and uncomely: which corrupteth and destroyeth the soule contrarie to the will of God.

**Mar. Aur.** Cursed is that man, that knoweth not to bee a man: but maketh himselfe lesse then a man by his vice.

**Anaxag.** The life of that man is wicked, that many bee wayleth: and in whose death euery body reioyceth.

**Portegeus** As there is nothing vpon the earth better then good creatures: so there is nothing worse then vicious and wicked men.

**Aristotle.** They that bee dayly enclined and bitterly disposed to vice & wickednesse, shall not at any time increase in riches, nor profit in any science,

All such as for the multitude of their sinnes and wickednesse are hopelesse, and such as haue committed thefts, and slaughters, with such other like wickednesse: the iustice of god, and their owne deserts damne vnto euerlasting death, from the which they shall neuer bee deliuered.

If thou hast wickedly sinned, repent thee speedely, and tarrie not till to morrow.

**Plato.**

Awake be to that sinfull and wicked man that hath not power to tourne from the filthie workes of bodily and vaine pleasures, that hindereth him from the

the blissefull state, and keepeth back his soule from  
the presence of God.

It is meere wickednesse to chaunge or alter  
good lawes, to awake strife, and raise noyses, to a-  
bate noblenesse, to exalt the unworthie: to banishe  
innocents, and honour theevs: to loue flatterers  
and dispraise them that bee vertuous: to embrace  
delights, and tread vertue vnder foote: to weep  
for them that be euill, and laugh to scoone them that  
be good, and finally they are all wicked, that take  
lightnesse for their mother, and vertue for their  
stepmother.

It is very wickednesse to seeke praise by counter-  
fitted vertue.

Shunne, and seeke wickednesse, where thou know-  
est God is not.

An euill man is neither his owne friend, nor yet  
any other mans.

It is a great corruption vnto the people, to haue  
a vicious and corrupt ruler.

Beware of sinne as of serpent of the soule, which  
spoyleth vs of all our opnature and seemely appa-  
reance in Gods sight.

Neither suffer thy handes to wooke, nor thy  
tongue to speake, nor thine eare to heare that which  
is euill or wicked.

If thou intend not to doe good, yet at the least  
refraine from doing euill.

Fly and eschew thine owne vices, and be not cu-  
rious to search out other mens.

Thinke all things may bee suffered, save filthi-  
nesse and vice.

As wee are set in diuers pleasures by our vice, so  
wee fall hourly into diuers miseries and are no-



## Of Vice

- ted to our great infamie.
- Diogenes.** Nothing is euill but that which is coupled with vice and wickednesse.
- Hee that is rooted in sinne, will not bee corrected.
- Plutarch.** The euill which vicious persons doe in the company of a Prince, is reputed his.
- Hermes.** He not familiaritie with any vicious person without comparison hee is worse that fauoureth euill, then hee that committeth the euill, for the one proceedeth of weakenesse, and the other of mallice. Rulers and men of Authoritie sinne exceedingly, that giueth other license to sinne.
- It is hard for a man having license to sinne, to keepe himselfe therefro.
- Anachar.** Sinne plucketh the soule from God, whose Image the soule should beare.
- Plato** Through sinne and wickednesse, kingdomes are altered and changed.
- Intellect.** Through sinne Princes are remooued from their royall state and dignitie.
- What sin is.** Sinne is an act, straying from the order of the end, which it ought to bee directed vnto: contrary to the rule either of nature, either of reason, either of the euerlasting law.
- Ambrose.** Sinne is the breach of gods law, and disobedience of heauenly commaundements.
- Augustin.** Sinne is either that which is spoken committed either coueted, contrary to the euerlasting law.
- Of sinne there bee (as from an euill tree) many braunches, as the loue of our selues, the loue of pleasure, louing of whoredom, drunkennesse, gluttonie, loue of gloze, loue of honour, of ambition, and other such kinde of vices. And vpon all this wicked rabble, and such like, craftie concupiscence, wat
- Concupiscence.**

teeth as a seruant at inches, in applying each of them the objects of their kinde. And if it bee not obeyed there must also needes bee suffered the rule and gouernance of sinne. For experience so often teacheth that in this respect the mallice of concupiscence is great, and therefore to bee spoken.

There bee three things that cause vs to sinne: The occasion of sinne the one is, foolishly flattering our selues, & to thinke that God seeth not our sinnes; another is to persuade with our selues, that god careth not for our sinnes; the third is, because wee weigh not gods iustice, but respect him to be onely mercifull, we will of purpose bee the more sinfull.

Hee that is in the seruitude of sinne, the strength thereof, & the power of Satan is such, that no vertue or strength of man, no, nor the strength of any celestiall spirits, can doe any good, or helpe to make him free: for it is onely the power of the heauiely and most mightie spirit of God, to purge freely the hart of man, and to set them free from the bondage of sinne and Satan.

The wickednesse of mans life, maketh the spirit of God dul in the hart of man, that is, not to work in him according to his holy and diuine nature.

If a man would rightly vnderstand the high majestic & puissant state of the great and terrible God: he should bee not thinke that when hee hideth himselfe in darkenesse, and doeing the deedes of darknesse, that he should be neuertheless manifest vnto him in all his doings, who is able of power to perceiue the secrets of the hart.

Where sinne by authoritie is duely punished, there the countie and people are most happy and blessed.

Cities

## Of Vice.

Cities are well governed, when the wicked bee punished.

The feeble are defended from the mightie, and the true from the vnttrue, by the vertue of Justice: who also rooteth out the wicked from among the good.

**Theocritus.** Hee is a vicious person, that intendeth onely to his owne profit.

**Kenoph.** If thou intendest any thing wherof may grow any goodnes, deuise to proceede with all diligence. But if by thy workes may chaunce that which is euill, then bee as swift to conquere thy will.

**Plato.** Thou canst not alwaies keepe vnspied thy sinne and wickednesse, althougħ for a season it be secret & hid, for Truth the true daughter of G O D and of Time, hath sworn to detest all sinne, vice and crime.

**Mar. Aur.** They that bee euill, bee alwaies double euill, because they beare armour defensiuē, to defende themselves euils, and armes offensiuē, to assaulte the good manners of other.

They liue very euill that begin alwaies to liue, forasmuch as their many beginnings do make their liues still vnperfect.

**Rehman.** It is better to suffer death, then by compassion to doe that which is euill.

There is but one way to goodnesse, but the wayes to euill are innumerable.

To bee much inquisitiue about others offences, is a signe of an euill disposition.

**Mar. Aur.** The greatest euill of all euills, is when a person forgetteth that hee is a man, putting reason vnder foote, straining his hand against vertue, and letteth vice rule the bydle.

what



what both it profit thee to haue an expert tongue, a quick memory, and cleare vnderstanding, great science, profound eloquence, or a sweete stile, if with these graces thou hast a wicked will.

Calers by viling viciousnesse destroy not onely Socrates, themselues, but all others besides, that are vnder their gouernance.

There is no good gouernour that commaundeth Plato, other to auoide vices, and will not leaue them himselfe.

Virtues cannot be serued in a man, except he first Hermes, put away his vices.

As some poisons are so contrary by nature, that Seneca, the one cureth the other, so is it likewise of decrees and vices.

Hee which giueth riches or glorie to a wicked Plutarch, man, giueth woe to him that hath a feuer.

If they bee miserable which haue cruell masters, although they may goe from them: how much Aristotle, are they more miserable that serue their vices as their maisters, from whome they cannot flye.

There followeth wickednesse a thousand euills, but specially that most wretched torment and vexation, of an vncleane conscience.

Sinne accuseth to eternall death.

An hundreth tongues, and mouthes as many,

Virgill.

Although I had with eloquence high:

And though my voice all yron were,

In strength yet could I not declare,

The vices of men, nor yet can tell,

What paines therefore they suffer in hell.

As the harts of the wicked, are altogether hardened and impenitent: so they heape by displeasure

## Of Vice,

unto themselves against the day of wrath, and the terrible appearing of the iust iudgement of God.

The match, to kindle against vs, the fierce fier of gods wrath, is our sinnes.

**Cato.** The fault committed is of our selues, but God is blamelesse,

Hee is a foole that committeth sinne: he is wise that repenteth him of his sinne: but he is to be costed most wise & flyeth from the face of sinne.

**Amobius.** Every sinne is conceived first in the heart, and afterward finished in the world or fact.

The heart of man is defiled, and uncleane: and all the sinnes committed by men, proceedeth from thence, as from a fountaine of all euill and mischeife.

**Plato.** As in every Pomegranet there is some graine rotten: so is there no man but hath some euill condition.

**Socrates.** As a man appeareth more in a mist then in cleare weather, so appeareth his vice more when hee is angry, then when hee is at quiet.

**Hermes.** As to the good their goodnesse is a reward: so to the wicked their wickednesse is a punishment.

**Plato.** Like as a flie which feedeth vppon corrupt things, despiseth the sweete and pure hearbes, so wickednesse doth follow the wicked, despayning all goodnesse.

**Socrates.** Like as one branch of a tree being set on fire, kindleth all the rest: so one vicious fellow, destroyeth an whole companie.

**Hermes.** As men for their bodily health doe abstaine from euill meates. So ought they to abstaine from sinne for the saluation of their soules.

## The summe of all.

As the soule which by vertue is chiefly garnished,  
 Doth shew and set forth gods eternall glory,  
 So the soule that with vice is replenished,  
 Forgetteth god and sinneth most wickedly,  
 Embrace then vertue, for vice is most filthie,  
 And vertue at no time in man can shine cleare,  
 While vice and wickednesse in him shall appeare.

## Of Ignorance and Errour, cap. iii.

Ignorance is a madnesse of the soule: which Plato  
 while it laboureth to attaine the truth, is confound-  
 ed in the knowledge of it selfe.

Great is the hurt that hath chaunced by igno-  
 rance: In naturall and in morall things.

They which bee ignorant and of euill disposi- Plato  
 tion bee unhappy: For where ignorance and  
 sinne is, there inselicitie and misery most plainly  
 appeareth.

To be ignorant of Gods true seruice, is not to be  
 commended: but to bee rather bitterly blamed and  
 punished by the hand of God.

As the light of gods knowledge, encreaseth ver-  
 tue, and worketh a good life: so the darkenesse of  
 ignorance hindreth vertue, and encreaseth a wick-  
 ed life.

There is nothing worse then to lue beastly and Plato.  
 out of honest order: and the greatest and most vi-  
 sident cause and token thereof, is the sinne of igno-  
 rance: which is an utter enemy, and contrary to  
 the vertue of knowledge.



## Of Ignorance.

Plato.

The ignorance of knowledge that is in brute beastes, maketh plainly the difference betweene man and them: for so much differeth man from the dull and brutish beast, as hee sheweth himselfe by knowledge to bee cleerely vnspotted of ignorance.

Aristip-  
pus.

VVhat ig-  
norance is  
Plato.

Hee is properly to bee termed brutish, that is but of grosse and dull sense, and lacketh the capacitie of knowledge: and finally brutishnesse is very ignorance.

As ignorance maketh a man beastlike, and keepeth him low, and in the state of beggerie and miserie: so knowledge putteth away beastlinesse, it rayseth a man vp, & setteth him in the seate of dignitie.

The doctrine of Gods truth is an instruction of them that be ignorant: for the minde of man is not so bright by the light of nature, & it can by thowne sharpnesse know the things that bee of God, and necessary to bee knowne for the saluation of man: wherefore it becometh him to haue a more godly light, whereby hee may haue the true light, & thereby bee truly taught: that is to say, by the light of the spirit of god, in the vnderstanding of the word of God.

An ignorant manne may bee knowne by three pointes: hee cannot rule himselfe, because hee lacketh reason: hee cannot resist his lusts, because hee lacketh witte, neyther canne hee dooe what hee would, because hee is in bondage to a woman.

Socrates.

There is none so ignorant as hee that trusteth most to his owne witte: none so vncertaine as hee that most trusteth fortune: nor any so much out of quiet as hee that is combred with an vnruely brayling wyfe.

The

The boldnesse of the ignorant, ingendereth all euils.

Through lacke of wit, springeth much harme: by meanes of ignorance much good is left vndone.

The ignorant in theyr banckets vse minstrells to cheere them, but the learned with theyr voices, delight one another.

Hee that is ignorant in the truth, and led about with opinions, must needes erre.

It is a great shame for an olde man to bee ignorant.

It is a shame to bee ignorant in that, which euery man ought to know. Socrates.

He is an ignorant foole, that is gouerned by two mens counsaile.

Hee that doubleth and meruaileth, seemeth to be ignorant.

It is better to bee ignorant in vile things, then to know them. Pithago.

Hee that knoweth not how much hee seeketh, doth not know when to finde that which hee lacketh. Socrates.

That which is well done is done wittingly: but that which is euill done is done ignorantly.

Ignorance in a Prince is a stroke of pestilence, it slayeth diuers, and infecteth all persons, and vniuersally the realme, chaseth away friends, and giveth hart to enemies of strange nations, that were before in dread: and finally damageth his person, and slaunders every one. Mar. Aur.

Idlenesse ingendzeth ignorance, and ignorance ingendzeth errour. Plato

Of small errors not let at first beginning, springeth great and mightie mischiefes.

## Of Ignorance.

**Augustin.** The beeginning of error is, to thinke these things to please god, which pleaseth our selues: & those things to displease god, wherat we our selues bee displeased.

Those things bee very delectable and pleasaunt vnto vs: which doe either like our eyes, with their outward curiositie, glistring and gaynesse, eyther our eares with some speciall pleasauntesse: & therefore doe we also thinke that they doe in like manner please the diuine senses of the most holy & heauenly God.

**Mar. Cels.** It is an olde saying, that the multitude of them which doe erre, and their agreement in that error, cannot neuer make the error allowable.

**Cyprian.** Custome without truth is but an olde error.

Hee is as well out of the way, which doth commit an error, seduced by the iudgement or enticement of another body, as hee that is seduced of him selfe.

It is most right that they which dooe refuse the gift of the knowledge of god, should bee againe refused, and haue it taken farre from them: and bee ouerwhelmed to the vttermost, with the curse of ignorance and errors.

- An error is not overcome with violence and truth.

Error at the ende is knowen to bee euill, and truth thereby is much the better knowen.

**Mar. Aur.** Hee that erreth before hee know the truth, ought the sooner to bee forgiven.

The onely vnderstanding which is dished in errors, and depraued in mallice, cannot bee healed by medicines, nor redressed by reason, nor holp by counsaile.

The



The summe of all.

Ignorance of the soule as very madnesse,  
 Which while it laboureth the truth to attaine,  
 Is confounded and wrapped in heauinesse,  
 Through selfe knowledge, and feeblenesse of brain,  
 Yet this is also most euident and plaine,  
 That as ignorance is bred be idlenesse,  
 Euen so is error by ignorance doubtlesse.

Of Foolishnesse. Cap. iiii.

There is no greater enemy to mankinde, then Pithago.  
 folle.

To bee overcome with affections, is a plaine e-  
 uident token of foolishnesse.

Among the foolish hee is most foole, that know-  
 eth but little, and sheweth himselfe to know much.

A foole cannot bee knowne among fooles, nor Mar. Aur.  
 a wise man among sage folke.

It is a foolishnesse to intend much to dreames.

Fond and foolish dreames deceiue them that put  
 their trust in them.

They bee grosse & foolish phisitions, which take  
 any counsaile at the patients dreames.

When God will send dreames and visions, they  
 chaunce to wise men in the day time.

It is a lamentable and miserable thing, a wise Hermes.  
 man to bee vnder the rule and gouernance of a  
 foole.

Miserable is the state or change of the wealthie Legmon.  
 or poore woman, that in sleepe of wise man and  
 godly, she fasten vpon a foole, to gouern hir person,  
 hir goods and family.

## Of Foolishnesse.

It is a foolish madnesse to think that rich men bee happie.

It is better to bee wise and poore, then to bee foolish and a great Lord.

It is a shame to make the disciples of fooles, masters of Princes.

Portegius Seeke not the gouernance of a foole, for he cannot peyle nor conceiue who doth him good, no more then a horse or any other brute beast, which taketh no heede whether hee be charged or burdened with golde or grauell.

Instruction in a foole increaseth more folly.

It is foolishnesse for a man to boast himselfe of such feates, as other creatures by nature can doo better then hee.

Tullius. It is the proprietie of a foole to seeke out other mens faults, and forget his owne.

Mar. Aur. Among wise men the foole is made bright, and among fooles wise men doo shine.

Chilon. A foole that from base pouerrie is raised vp to riches and worldly prosperitie, is of all men most forgetfull and unfriendly to his friend.

Portegius The more riches a foole hath, the better foole he is. It is a great folly for a man to muse much vpon such things, as doo passe his vnderstanding.

Isocrates. Giue not too light credence to a mans words, nor laugh thou the to scorne: for the one is the proprietie of a foole, and the other the condition of a mad man.

Diogenes. A well fauored and faire person that is a foole, is like a faire house & an euill hoast harbored therein.

Mar. Aur. There is nothing so assured, but the recouerance thereof ought to bee feared, if a foole haue the guiding thereof.

¶ Many

Many times of wise young men cometh olde  
fooles, and of young fooles customably cometh  
wise olde men.

It is no generall rule that all persons shall al-  
waies bee yong and light, nor that all olde persons  
should bee alwayes wise.

This is most true, that if the young men bee  
borne with folly, the olde man liueth & dieth with  
out discretionnesse.

Trust not a foole in his foolishnesse.

Protegeus

They that are prudent, though they bee detaine-  
d, say little, but foolish folke will speake too much,  
without the asking of any question.

The beasts are more profitable to laboꝝ & earth, Mar. Aur.  
the & foolish persons be to serue in & common welth.

Like as raine cannot profit the corne that is so- Seneca,  
uen vpon drie stones: so neyther teaching nor stu-  
die may profit a foole to learne wis dome.

### The summe of all.

There is to mankinde no greater enemye,  
And that more hindereth his estimation,  
Then the lothsome burden of beastly folly,  
Vvhich plainly appeareth in each condition,  
Fooles are ouerthrowen with theyr light affection,  
And as corne vpon stones is sowne in vayne,  
Euen so are good counsaillers to a foolish braine.

### Of VVine and Dronkennesse. Cap. v.

The wine bringeth forth three grapes, the Anachar-  
ist of pleasure, the second of dronkennes, the third  
of sorrow.

lib. b.

Libe



## OF Wine, 10

**Hermes.**

Like as with water malt is made sweet: then  
so a sorrowfull hart is made merry with wine.

**Boetius.**

Wine inordinately taken, troubleth mans reason,  
maketh dull vnderstanding, enfeebleth remembrance,  
sendeth in forgetfulness, poureth in errors,  
and bringeth forth sluggishness.

A small quantitie of wine is sufficient for a wise  
and learned man, yea for any man, for therewith  
when he sleepeth, he shal not bee troubled, nor feel  
any payne.

As to much wine weakeneth the sinewes in a  
man: so it also killeth the memorie.

**Socrates.**

Wine vnmensurably taken is an enemy to the  
soule.

Much wine and wisdom may not agree, for  
they bee two contraries.

Wine giuen out of time may bee annoyance.

By wine beautie fadeth, and age is defaced,

Wine maketh forgotten, that late was embraced.

**Galene de  
sanitate tu  
enda, liber  
quintus.**

Wine and wrath browneth both the reason and  
senses.

Of to much drinking proceedeth dropsies, where  
with the body and oftentimes the visage is swolne  
and defaced: beaustly fury, wherewith the minde  
bee perished: and of all other most odious, swyne  
drunkenness, wherewith both the bodie and soule  
is deformed, and the figure of man is as it were  
by enchantment transformed into an ougly & loath  
some Image.

It is not to bee permitted, that perfect and pure  
wine without alay of water, should in any wise  
bee giuen to children: forasmuch as it humereth  
the body, or maketh it moyster or whotter then is  
conuenient.

Also it filleth the head with fume, in them special-  
ly, which bee like, as children of hot and moist tem-  
perance.

To take excesse of drinke is euery where abho- Diogenes.  
minable.

Excellue bibbing and drinking, pricketh fast for-  
wards to lecherie.

To drinke well, is a propertie meet for a sponge, Demosth.  
but not for a man.

Dronkennesse is an abhominable vice in a teacher.

A drunkard is vnproffitable for any kind of good Plato.  
seruice.

Dronkennesse vndooeth him & delighteth therein.  
curraeth maketh a man a beast, but dronkennesse  
maketh him worse.

Dronkennesse maketh a man unruly.

Dronkennesse ought to bee eschewed of all men, Plato.  
but specially in rulers, watchmen, and officers.

Like as when the wine spurgeth, it breaketh the Plutarch.  
vessells, and that which is in the bottome, commeth  
vp to the brim, euen so dronkennesse discovereth the  
secrets of the heart.

The best meanes to keepe a man sober, is to bee Anachar.  
holde, see, and remember, the filthie beastlynesse of  
drunkards.

The summe of all.

The Vine freshly flourisheth, & yeeldeth his kinde,  
Three sundrie grapes, and of contrarie condition:  
Of plesure, of dronkennes, & of sorrow, thus we find  
By dayely experience, through our grosse affection,  
Wine inordinatly taken troubleth mans reason, (ber,  
And the filthines of drunkards: if thou see & remem-  
Shall sufficiently admonish thee, to keepe thee sober.

Of

## Of Lying.

### Of lying and blasphemie. Cap. vi.

Lying is a sickness of the soule, which cannot be cured but by shame or reason.

Lying is a monstrous and wicked euill, that filthely defileth and prophaneth the tongue of man: which (of God) is otherwise consecrated, euen to the truth, and to the utterance of his praise.

Solon.

By lying, the truth is broken, god thereby greuously offended, and our owne state also and our neighbours much impaired: who taketh harme when in lying wee will seeme to gratifie others.

By lying, faith and credit (which wee may not lack) is greatly weakned, and sometimes cleane taken away.

Cicero.

Hee is not to be credited, which hath once violated his oath: yea, although hee sweare by all the Gods.

It is not good to credit them which will lye for aduantage.

It is not the propertie of a good man, to lye for profits sake.

Hee that accustomably is afeare to lying, shutteth out himselfe from the companie and presence of God: and most horribly toyneeth himselfe to the diuell, yeelding himselfe to his bitter bondage and power.

Hee that lyeth (bearing the countenance of an honest man) by his outward countenance of honestie, sooner deceiueth and seduceth, then many other, appearing to the contrarie.

Propercius.

Hee horribly lyeth and flattereth, that corruptly reporteth a known wicked man to be happy and blessed.



blessed.

There is no difference betweene a great teller of Scenes, tidings, and a lyer.

Let him bee of like credit with thee, which is a lyer, and such a one as is full of words.

Beware of lyers and flatterers, and if thou bee Hermes, in authority, punish them.

Flee the companie of a lyer: but if thou must needs keepe company with him, beware that in any case thou beleeue him not.

There is no goodnesse in a lyer.

Hee that dare make a lye to his father, or seeketh meanes to deceiue him, such a one much more dareth bee bold to dooe the lyke vnto another.

Plato.

Terence.

Beleeue not him which telleth thee a lye by another body, for hee will in like manner make a lye of thee to another man.

Hee ought not to lye, that taketh vpon him to instruct other.

It is lawfull for a gouernour for the maintenance of his estate, and sauegard of his people to lye, but not for a subiect to lye in any cause.

The reward of a lyer, is, that hee bee not hee: Solon.

A common lyer, not to bee double in his tale, nee: Pithagoras.

A boaster is more to bee despised then a lyer.

A wicked soule is knowen by that it delighteth in lyers and blasphemie.

Therefore if at any time thou takest vpon thee to sweare, see that thou swearest not (by the will of the diuell) falsely and vtruely, either vainely and triflingly through the common manner of cursed custome, whereby the vengeance of God shall fall  
in

## Of Lying,

Infinitely vpon thee, to confound thee heere in this life, and after that to bee dampned for ever with the diuell, & with all his malignant members: But in swearing, I sweare lawfully: for oathes lawfully taken and in due time, Kings, Princes, Judges, rulers, and all magistrates themselves refuse not the same: for common lawes by that meanes are, & ought to bee evermore truely obserued and kept vniuolate. By lawfull oathes, iustice is with indifferencie ministred, innocent persons, Orphans, widows, & poore men are defended from cruell murderers, from oppressours, from the perjured, from liars, from outfacers, homelesse persons, and theeues, that they suffer by them in iniurie, nor take any harme at their handes. By lawfull oathes also, mutuall societie, amitie, and good order, is continually kept in all communalities, as in Cities, Boroughs, Townes, and villages. Againe, by lawfull oathes, the truth of malefactoris is searched out, wrongfull dealers the more sharply punished, and the sustainers of wrong are iustly restored to their right, wherefore to sweare lawfull thou maist be bolde, it is no euill thing: for it bringeth therewith to the reioycing, many goodly, good, and necessarie commodities: whereas to the contrary by false swearing, lying, and custome in blasphemie, heapes of in commodities, shall fall dayly vpon thee to confound thee.

### The summe of all.

The soule with lying, is often infected,  
As with a pestilent and hurt full maladie,  
The soule in that state, is knowen to bee wicked,  
VWhere

Whereof shame or reason, is thonly remedie:  
And as great tellers of newes, are seldome credited,  
So liars and boasters are alwayes despised.

## Of flattery. cap. vii.

Flattery is a pestilent and noysome vice.

The flatterer diligently applieth to the time.

To flatter, glose, or lie, requireth glorious and  
painted words, whereas truth desireth a simple &  
plaine utterance, and no glossing nor faining at all.

Of slanderers and flatterers, take heed if ye will,

For neither tame nor wild beasts can bite vs so ill,

For of wild beasts, slander is the most biter,

And of the tame most biteeth a flatterer,

For a man much better it is, among raueners

To fall, and bee taken then among flatterers,

For Rauens but of flesh, dead bodies doe deprive,

But flatterers deuoure men while they bee aliue.

Like as a Camellis hath all coulours saue white,

So hath a flatterer all points saue honestie,

As a looking glasse representeth every thing that

is set against it: euen so doth a flatterer.

Like as the shadow followeth a man continu-

ally whatsoeuer hee doe: euen so a flatterer what-

soeuer a man doeth, applyeth himselfe to the same.

Know thy selfe, so shall no flatterer beguile thee.

Within thy selfe, beehold well thy selfe, and to

know what thou art, giue no credence to other.

Flatter not, nor bee thou flattered.

Diogenes.

Enneas.

Plato.

Diogenes.

Theophr.

Hermes.

Aristotle.

Plutarch.

Socrates.

Seneca.

The



## Of flattery.

**Plutarch.**

The familiar companion, which is alwaies like pleasant, and gapeth for thanks, and neuer biteth, is of a wise man to bee suspected.

They that haue good wits may soone perceiue & finde out flatterers, which sometime by himselfe diligently considereth his owne qualities, & naturall appetite: For the company or communication of a person familiar, which is alwaies pleasant & without sharpnesse, entling to inordinate fauour and affection, is alway to bee misliked.

As the worms doe breede most gladly in soft wood and s weete, so the worst gentle and noble wits inclined to honour, replenished with much honest & curious manners, doe soonest admit flatterers, & bee by them abused.

Those men are most worthy to suffer shameful death, that with false adulation doe corrupt, and adulterate the gentle and vertuous nature of a noble man. Hee that peruersly instructeth & flattereth, flattereth both his owne soule, and seeketh to destroy the good renoune of his master,

**Socrates.**

A godly Prince or gouernour, like the father of a Country, by his excellent wisdom, and the rule of iustice, will prouide that all false flatterers, false accusers, & their arbitours, may bee so punished, that they and all other persons of like inclination, may bee affraide to abuse the clemencie & gentle nature of such vertuous and gracious gouernours.

Flattery from friendship is hard to bee discerned: For as much as in euery motion and effect of the minde, they be mutually mingled together.

**Mar. Aur.**

The moths and soft wormes fret the cloth: and the canker worrne eateth the bone, and flattering men beguile all the world.

Let

Let no men perswade thee by flattery to doe any  
euill, noꝛ to beleue otherwise of thy selfe then thou  
art in deede.

Neither flatter noꝛ chide thy wife before stran- Socrates.  
gers.

Neither slander, noꝛ flatter, noꝛ bee no seeker  
out of other mens matters: set thine owne works  
alwaies before thine eyes, but cast out other mens  
behinde thy backe.

The summe of all.

Flattery from friendship is hardly disceuered,  
Being mutually knit, with the effects of the minde  
Rasie bodies & pickthinks are not to be trusted,  
As wise men their subtiltie will quickly out finde,  
Nobles by flatterie often made blinde.  
And as worms in soft wood do breed most gladly,  
So gentle and noble witts, are hurt by flattery.

# THE EIGHT

## Booke.

Of vii. capitall vices commonly called  
the vii. deadly sinnes.

Of Pride and Arrogancie. cap. i.

**P**ride, stateliness, loftiness of minde or arro-  
gancie, ( an euill affect, grounded by the diuel Cleobu-  
in the hart of man ) is an ugly and lothsome lus.  
monster in the sight of God: a vice most odi-  
ble, vnreuerent, hatefull, hurtfull, and to bee  
bitterly abhorred, both of God and good men.

S.

Pride

## Of Enuie.

Pride is the onely ground or chiefe cause of all variance, hatred, and mischief.

Polion.

What wicked euill is there committed vpon the earth, at any time, either against God or good men: which the proude hart of man attempteth not.

Among the proude men of this world: Emulation, hatred, contention, and variance, is alwaies common.

The Almighty and righteous God: as he respecteth mightily and iustly, the contemptuous, haute, and proude: so hee detesteth and bitterly abhorreth, the whole broode of priuate michers, secret underminers, hypocrits, and double dealers: specially all those, which (vnder the pretence of amitie, and with the onely outward face of godlinesse, doe long cloak their mallice) that with the continuance of time, they may accomplish their mischeuous purposes.

Tullius.

There must bee vsed amongst men of a lowly and milde beehaviour, a decent reuerence one towards another (as becommeth good and humble men) not onely vnto those of the higher sort: but also to all the rest of meaner degrees: for otherwise, it should not onely be a signe of great arrogancie and pride, but also a plaine cause of iudgement, that such a one sheweth himselfe to bee altogether not onely lawlesse, but also shamelesse and without honest regard what euery man do thinke of him.

Phosides.

If thou wilt bee beloued both of God and good men, thou maiest not bee proude of the good giftes of God: whether of wisdom, policie, beautie, comelinesse, strength, authoritie, or riches, for it is one God that is onely wise, politique, puissant, amiable, wealthie, and full of all felicitie.



But not elated nor proudly puffed vp against Plotinus,  
thine inferiour or poore neighbor, swell not in pride  
against him: ouerlooke him not with an haut, stout,  
and stately countenance: but with the spirit of hu-  
militie, gladly embrace him, bee gentle vnto him,  
frame fauorably thy good countenance towards him,  
speake friendly vnto him, and benefit him (by all  
meanes) if thou maist happely help him.

Abuse not thy state, hate pride, desire to bee cleane Montaigne  
ly, and not gorgeous in thine apparell.

And howsoeuer GOD thy maker hath formed  
thee, think well with thankfulness of his worke  
manthip, and deforme not thy selfe like a monster.

A man should be kept in such apparell, that should  
not bee to neate, neither to filthy, but such as might  
show an vnseemely, rude, & beastly negligence.

Pride should not of young men bee followed: it Alex. Sen.  
should of olde men bee bitterly disdained, and finally  
of all men suspected and feared.

As God vnto the godly is most sweete, gentle,  
and lowly, euen so to the wicked, proud, & sinfull he  
is verie sower, sharp, and rough, specially appearing  
& felt for euer vpon them, in the terrible day of death  
dampnation and vengeance.

### The summe of all.

Pride is a vice most monstrous and hurtfull,  
And thence the ground of all mischief & discord,  
Pride woundeth with strife the heauie & disdainful,  
Pride breaketh the band of amitie & concord,  
O humble thy selfe then, and feare the Lord,  
Bee alwaies gentle, to thy friend or brother,  
Vvare comely apparel, and care for none other.

## Of Enuie.

### Of Enuie Cap. ii.

**Pithago.** Enuie and flaunder are two brethren: which are euer more linked together for a mischiefe.

Experience hath so taught of enuie, that she hath bene the destroyer of many.

**Seneca.** What is there that enuie hath not defamed, or malice left vndeified: true lie no good thing.

Debate, discelt, contention, & enuie, are the fruits of euill thoughts.

Them that fortune hath raised most highly, against them spreadeth the greatest poison of enuie.

**Mar. Aur.** It is better to bee fellow with many in loue, then to bee a king with hatred and enuie.

**Titus Li.** Enuie is blinde, & can doe nothing but dispraise vertue.

**Mar Aur.** Cursed enuy prepareth poison secretly for them that bee in rest among diuers pleasures.

The abundance of wellfare & felicitie, hath caused cruell enuie to bee in many.

**Plato.** Unhappy is the state of malicious and enuious people.

**Aristotle.** Shame of himselfe, is the end of indignation.

**Mar. Aur.** Enuie is so enuious, that to them that of hir are most denved, and sette farthest of, she giueth most cruell strokes with hir feete.

**Diogenes.** If any man say euill of thee and enuie thee, sette not thereby, and thou shalt disapoint him of his purpose.

As rust consumeth Iron, so doth enuie & hate of the enuious.

**Alex. Max.** Enuious menne are tormentours vnto themselves.

Be

See not enulous at an euill mans prosperitie, for  
surely his ende shall not bee good.

whereas is no light, there is no shadow, and **Plutarch.**  
whereas is no wealth, there is no enue.

Cursed is that wealth that euery man enuieth.

Hard is the remedie against enue.

Reade all that can bee read, and imagine all that **Mar. Aur.**  
can bee imagined, demaund all that can bee deman-  
ded, and thou shalt finde none other remedie against  
this cursed enue, but to banish vs from all prospe-  
ritie, and to sit with aduerser fortune.

All the world is full of enue.

It is a scabbe of the world to bee enulous at **Tullius.**  
vertue.

Enue groweth by among vertues.

Those are to bee hated which in theyr actes bee **Pacuius.**  
fooles, and in theyr woordes bee Philosophers.

Mallice drinketh the more part of his owne be- **Seneca.**  
uie. The popsons which Serpents continually  
both keepe without any harme, they spew out to  
others destruction: But the malicious contrari-  
wise hurteth no man so much as themselves.

Like as grieve, is the disease of the body, so is **Hermes.**  
malice is a sicknesse of the soule.

Hee is most wicked that is malicious against  
friends.

Private hatred is worse then open malice.

As a spark of fire, or the snuffe of a candle negli- **Plato.**  
gently left in a house, may set a whole towne a fire.  
So of private malice and discord, commeth open des-  
truction of people.

Hee is unhappie, that continueth in malice.

Hee is not perfectly good that hateth his enimie:  
what is hee then that hateth his friend?



## Of Enuie,

Diuersitie of opinions causeth great strife and hatred.

Aristotle.

Walks not in the way of hatred.

When vehemently hate them that haue a proud and haucie countenaunce, bee they neuer so high in estate or degree.

Malitious words discouereth the euill of the heart.

The way to suppress mallice, is not with stoutnesse to suppress it with mallice: but with meeknesse, gentilnesse, long suffering, and patience.

Mar. Aur.

The grudge, hatred, and mallice of them that bee euill, iustifieth the iustice and sentence of them that bee good.

Nothing is more wretched then to hate: by the which affect, the diuells bee most miserable.

That is worthely hatefull, whatsoeuer hath a certaine peculiar mallice to hurt.

Hastinesse causeth repentance, and frowardnesse causeth hinderance.

Pithago.

He is able to banquish his enimie, that is reasonable in his demand.

Threaten no bodie, for that is inhumanlike.

When thine enimie doth threaten thee, trust not his flattering & faire dissembling face: for serpents neuer sting so deadly, as whē they bite without any hissing.

Hee that seeketh the fellowship of his enemies, seeketh his owne destruction.

Take not thy enimie for thy friend, nor thy friend for thine enimie.

Socrates.

The iniurie of a friend is more greuous then the iniurie of an enimie.

Boetius.

Better is an open enimie then a friendly foe.

The

## The summe of all.

Enuie and flander are two mischieuous vices,  
 And knit still in vnitie, to a wicked ende,  
 To defame or kill, they are full of deuices,  
 They regard none estate bee hee foe or friend,  
 Enuie all empareth, and doth nothing amend,  
 Dignitie, wealth, and worldly felicitie,  
 Doth cause cruell enuie to bee in many.

## Of VVrath. Cap. iij.

Wrath or irefulnesse is a vice most ugly, and  
 furthest from all humanitie. For who beeholding a  
 man by furie chaunged into an horrible figure: his  
 face infarced with rancour, his mouth foule & em-  
 bossed, his eyes wide staring, and sparkling like fire,  
 not speaking but as a wild bull, roaring and bray-  
 ing out words despitfull and benimous, forgetting  
 his estate and condition, forgetting if he be learned,  
 yea, and forgetting all reason: who (I say) will  
 not haue such a passion in extreame detestation.

Anger is an heauinesse and vexation of the mind, Aristotle.  
 desiring to bee reuenged.

Anger is the worker of enmitie and hatred.

Wrath commeth of feeblenesse of courage, and Hermes.  
 lacke of wit.

To the wrathfull, anger approacheth.

Women are sooner angrie then men: the sicke  
 sooner then the helthie, and olde folke bee sooner  
 moued then the young.

Time appeaseth anger.

Plato.

Anger if it bee but a little deferred, the force  
 thereof greatly allwageth: but if it bee suffered to

abide

## Of Wrath.

abide and continue, it increaseth vnto the greater mischief.

Hee that is inclined to his owne will, is neere the wrath of god.

Hermes.

Wrath and reuengeaunce taketh from man the mercie of God, and destroyeth and quencheth the grace that God hath giuen him.

If thou haue not so much power as to refraine thine ire, yet dissemble it, and keepe it secret, and so by little and little forget it.

Forget thine anger lightly, and desire not to be reuenged.

As fire being kindled but with a small sparke, worketh oft times great hurt and damage, because that the naturall fiercenesse that of it cannot easily or sooner be quenched: So, when þe raging sparks of anger, hatred, and enuie, doe set on fire the heart of man, they oftentimes prouoke more mischief then possible beefore was thought, and stirreth forwards such great and horrible offences, as cannot afterwarde be reformed: and therefore with the greater grieve lamented, and euen so most iustly bewailed all the dayes of their life. And heereof wee may truly say, that the well or head spring of mans slaughter, is anger & wrath, hatred, enuie, mallice, and such lyke.

In words multiplied, manslaughter is often committed: that is, when wee utter the popson of our heartes, with such pearcing or cankered words or speeches, whereby is easily perceiued and felt from vs, the most bitter venom of death, wee also commit hainous murthar, when wee doe railingly burst out against any man, into clamorous and contencious words: whereby hee may losse his



his estimation and credit, and procure through the  
lyke, to take away his good name and fame.

Eschew anger, though not for wisdomes sake,  
yet for bodily healths sake.

It is verie prophane and an horrible thing, a  
man to bee furious and angrie.

He best keepeth himselfe from anger that alwaies Isocrates.  
both remember that god looketh vpon him.

Nothing is so detestable, or to bee feared, as  
wrath and cruell malignitie.

In correcting, wrath is principally to be forbid-  
den: for hee that punnisheth while hee is angry,  
shall neuer keepe that meane, which is betweene  
too much and too little.

Be not hastie, angry, nor wrathfull, for they bee  
the conditions of a foole. Neither reprove a man  
in his wrath, for then thou canst not rule him.

Wrath leadeth shame in a lease.

It is a great matter to see a wise man angry.

It is a foolishnesse or rather madnesse, for a man  
to bee angry for that which cannot be amended: or  
to desire the thing which may not bee attained.

Hee hath great rest that can refraine himselfe  
from anger.

Forgiuenesse is a valiant kinde of reuenge. Seneca.  
aunce.

Quietnesse is sure, but rashnesse is dangerous.

Wrath and hastinesse are verie euill counsa-  
lours.

Like as greene woode, which is long in kinde, Plato,  
ling, is hotter then the dyre when it is fired.

So hee that is selde and long or hee bee angrie,  
is harder to bee pacified then hee that is soone  
bored.

## Of Sloth.

The summe of all.

Irefulnesse or wrath is a most cruell vice,  
Accursed of good men, hatefull and vgly,  
Repugning peace that sweet vertue of price,  
VVhich knitteth both god and man in amitie,  
It is contrarie also to humanitie,  
And as the godly and wise doth detest it,  
So the wicked and foolish doth imbrace it.

### Of Sloth and idlenesse. Cap. iij.

Legmon.

Sloth is a vice, reprochfull, hurtfull, and filthy, very hatefull in gods sight, beastiall and noysome in a common welth.

Slothfulnesse, vncleannesse, Acknesse, dulnesse of wit, forgetfulnesse, idlenesse, lightnesse of life, deceitfulnesse, wicked, destinie, impietie, periurie, and beggerie, all these hang together in vnitie, to the destruction of the wretched & slouthfull foolish body.

Sloth purchaseth dyspraisse, shame, and bitter deshaunce of all.

Mar. Aur.

Many things haue wee scene, & of credible persons wee haue heard which haue seemed to vs beerie euill, and not one of them all good, specially one which offendeth god, slandereth the world, peruertereth the common wealth, and endamageth the person selfe: which is cursed slouth and idlenesse, that destroyeth them which bee good, & vtterly bringeth to naught them that bee euill.

What  
Idleness is.

Idlenesse (that is to say) the ceasing from necessarie occupation or studie, is the sinne which receiveth all sinking channell of vice, which being once byim full, sodaynly runneth ouer through the citie

of countrey, and with his pestiferous aire, infecteth and poysoneth a great multitude before it may bee stopped or cleansed. And that not withstanding the people being once corrupted with this pestilencie, shall with great difficultie & with long tracte of time bee deliuered, & that a great part of the people shall perish, beefore it bee well brought to passe. Alex. Se.

Above all things speydenesse, which is a thing both to the bodie and to the soule, like a cankering rustinesse, and as an eating consumption it wasteth to naught, both vertue and strength.

Idlenesse is called the graue of liuing men. It Anachar. is a thing wherein life dieth. And thereby the soule fis. of man is twice buried in him: once in his bodie, and next in his sloth.

A man that passeth his lyfe without profit (as Plato one vnworthie to liue) ought to haue the rest of his lyfe taken from him.

The filth of secret chambers, the stinche of the pumps in ships, noz the ordures of Cities, doe corrupt and infect the ayre so much, as idle folk doe the people. Mar. Aur.

Idlenesse, slothfulnes, vaine curiositie, & nicenesse, are companions to vnchristinesse.

Idle people in a common weale, are like drones among the Bees.

There is nothing so reprochfull and cruell in a Common weale, then are vacabondes and idle people: for they gnaw and deuour (to great deformitie) the beautiful state of the common wealth: they altogether spoyle it, and vse no meanes to encrease it. Antonius.

The idle sort of men in a common welth traualle, rather to set or sow abroad, the thistles, thornes, and



## Of Sloth,

and wilde weedes of mens witte, then the wholsome fruits of honest truth and godlynesse.

It is the affect of wicked people, to applie their mindes vnto idlenesse, to bellie cheere, gluttonye, pride and tyrannie.

Wee may dayly see, that through sloth and idlenesse diuers valiant, strong and goodly men dooe fall to beggery, some to filthie liuing, some to picking, stealing and murthering, which afterwards being lustily brought to great calamitie and miserie, thorough the breach of good and godly lawes, imputeth a great part thereof, to their parents, tutors, and gouernours, which so idly & wantonly brought them vp in the daies of theyr youth. Where to the contrarie, if they had been educated & ducly brought vp in some literature honest occupation, or mistery, they should (being rulers of their own familie, haue profited as wel theselues, as diuers other persons, to the commodity & ornament of the publike weale.

Galenus.

Much ease and default of competent labour maketh the heat of the bodie feeble, which should resolue and make thin that, which ought naturally to bee purged.

### The summe of all.

Sloth and idlenesse are hurtful and filthie,  
And folly defaceth the whole common wealth,  
They both purchase shame, contempt, and beggerie,  
Enforcing most wickedly, loose lyfe and stealth,  
Vncleannesse, sicknesse, and want of health,  
Neglect of God, & eke wicked destiny, (chedly.  
All which worketh with both, to end most wret-

Of

Of money, and couetousnesse cap. v.

Money is the blessing and good gift of God, Sulpitins.  
whome filthie avarice often abuseth.

Inordinate desire of wealth and authoritie is the Salust.  
first matter whereof springeth all euill. For coue-  
tous desire and appetite, subuerteth credence, ho-  
nestie, good name, and all other vertues.

To take any thing from another man, and one  
man to increase his wealth with another mans de- Tullius.  
triment, is moze repugnant to nature, then death,  
then pouertie, paine, or any other thing that might  
happen, either to the body, or other goodnesse worldly.

It is very selddome seene, that where honour in- Alex. Sc.  
creaseth, avarice abateth.

If couetous people were as couetous of their  
owne honour, as they bee of other mens goods, the Mar. Aur.  
little worne or moath, that eateth the gownes or  
clothes of such couetous people, should not eat the  
rest of their liues, nor the canker of infamie, de-  
stroy their good name and fame at their deathes.

Where couetousnesse of money is, there reigneth  
all mischeife. Diogenes.

Sometimes to despise money, is found great and  
singular aduantage. Cicero.

The matter goeth not well, when the same that  
shoulde bee wrought by vertue, is attempted by Tullius.  
money.

O thou hunger of golde and silver, what is it  
not thou dost compell the hearts of men to buye  
and sell.

The stinking rauen of greedie grypes of this  
world, haue in their gathering together, neither  
meane

## OF Money.

meane no: bottome, neither ende, no, any thame  
at all.

The wicked auaricious man maketh none ac-  
compt, neither of his name or office, but flyeth on  
greedely after the smell of gaine, as the hungrye  
rauens after stinking carrion: and to attaine his  
purpose, hee will vndermine all men, he is trustie to  
no man, and lyeth in waite for every mans goods  
deceitfully, craftely counterfaiting & dessembling:  
and taketh hold of any occasion to bring his pur-  
pose to passe, whether they bee for thinges holy or  
prophane.

Couetousnesse or loue vnto riches, is euermore  
a vice amongst onely the wicked, to bee too to fami-  
liarly & commonly vsed: but the contempt & despi-  
sing of riches, beeing a vertue most excellent & sin-  
gular befoze God, is onely in the children of God:  
who dependeth onely vpon his fatherly prouidence  
for onely sufficiencie, & haue no further care of the  
rest, except thereby they may (as his instruments of  
grace) shew forth his onely lawde and glory.

Couetousnesse is such a poisoned euill, & of such  
force where it is rooted in the hart of man, that it  
worketh in him, not onely a carelesnes of gods holy  
will, but an bitter contempt also of god himself. For  
whosoever with that affection is such & intangled, &  
is careful in his mind of worldly busines, either of  
money or of filthie lucre, & man is turned from god,  
and the life of his holy will is lothsome vnto him.

Plato.

The soule is lost that delighteth in couetousnes.

Refraine from couetousnesse, and thine estate shal  
prosper.

Socrates.

Couet not thy friends riches, least thou be despi-  
sed, and therefore hated.

To



To couet is a desire & an affection of the minde, by which man indeuoureth to draw vnto his owne vse ( by any meanes ) that which best liketh him.

Let no couetous man haue any rule ouer thee, Aristotle.  
nor peeke the selfe subiect to couetousnesse: for the couetous man will defraude thee of thy goods, and couetousnesse will defraude thee of thy selfe.

Fortifie thy soule with good workes, and flye from couetousnesse.

The chiefe point is, in all administration of Tullius.  
matters and common weale offices, that euen the leaste suspicion of couetousnesse bee viterly auoyded.

Oftentimes auarice seeketh out the auaricious, Mar.Aur.  
and sometime the auaricious seeketh auarice.

The refuses of a niggard, bee better then the largesses of a prodigall spender. Tholom.

The Chariotte of auarice is carried vppon Ambrose.  
fooure wheeles of vices, which are, fainte courage, vngentlenesse, contempt of GOD, and forgetfulnesse of death. And two horses doe draw it, rauine and niggardshippe. To them both is but one carter, desire to haue. The carter driueth with a whip hauing two cords, appetite to get, & dread to forelet.

Couetous men lacke the thing that they haue. Stoici.

Great indigence or lack commeth not of pouer: tie, but of great plentie. For hee that hath much, shall neede much.

Great is the couetise, which the shame of the Mar.Aur.  
world doth not reprove, nor the feare of death stop, nor reason appoint.

There is no vice moze foule then couetousnes: specially in princes and rulers in the common wealth. Tullius.

It

## OF Money.

It is against nature, that with the spoile of other, wee increase our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull, to make a gaine of the Common wealth.

Wee ought to be fully perswaded, that though we could hide it from God and man, and yet nothing couetously, nothing vniustly, nor nothing wantonly, is meete to bee done.

An avaritious old man, is like a monster.

Seneca.

A couetous man cannot learne truth.

Hermes.

Pithago.

Couetous cannot bee satisfied with abundance: for the more that a man hath, the more hee still desireth.

Alex. Mag

Couetousnesse is an insatiable thing: specially when men desire to fill the vessell, that already runneth ouer.

Plato.

Wee hath neede but of a little, that measureth abundance by natures onely necessitie, and not by superfluitie of ambitious desire.

It is better to haue a man without money, then money without a man.

To delight in money, is a dangerous pleasure.

As the touchstone trieth gold, so gold trieth men.

Money is the cause of sedition and euill will.

Plato.

Wee that hoordeth by his money, taketh paines for other folke.

It is better to loue good fellowship, then money.

Seruite is a recompence for money.

Plautus.

Wee that for seruice or trauaile, giueth money, is well requited, and nothing is due vnto him: for money is no better then seruice.

Mar. Aur

A couetous person will sooner haue a wife than

is rich and foule, that one that is poore and faire.

It is no meruail though hee bee good which is Plato,  
not couetous, but it were a wonder to see a couetous man good.

If wealth & authoritie bee committed vnto thee, Aulus Gellius  
thou hast a double charge (that is to say) to rule &  
to relieue.

Couetousnesse taketh away the name of gentle-  
nesse, the which liberalitie purchaseth.

Servants serue their bodily maisters, but euill Diogenes,  
men serue their bodily lustes.

No men (in words) doe crye more out vpon a-  
uarice, than those that bee auaritious and couetous  
persons.

Hee that is a niggard to himselfe, must needes be  
niggardship to other.

Like as a member vexed with the itch, hath alwayes  
uerde of clawing: so the couetousnesse of the minde,  
can neuer be satisfied. Plutarch

To the auaritious is no suffisance: for couetise  
encreaseth as fast as his substance. Horat.

Like as a dogge deuoureth by and by, whatsoe-  
uer hee may catch, and gapeth continually for more,  
so if it chaunce the couetous man to obtaine any  
thing, hee setteth little by it, desiring alwayes to ob-  
taine more. Aristotle

Couetousnesse oftentimes beguileth the bellie. Mar. Aur.

Our liues doe ende beefore couetousnesse lea-  
ueth vs. Solon.

Death is the rest of all couetous people, Seneca.

For couetous people to dye is the best,

For the longer they liue, the lesse is the rest,

For life them leadeeth, their substance to double,

Wher death them dischargeth from endlesse trouble

The

The



## Of gluttonie,

### The summe of all.

In ordinate desire of wealth and authoritie,  
Is the verie roote of all mischief and wickednesse;  
It subdueth loue, credence, good name and honestie  
Yea, & lost is that soule that deliterkin couetuosnesse  
Fortifie then thy soule with the trade of godlinesse:  
And couer not to spare, but right honestly spend,  
For that most wretched are niggards, vntil their liues  
(ende.

### Of Gluttony. cap. vi.

Propertius

Gluttony is a vice very ougly, monstrous and filthy: and more fit for rauening birds or brute beastes, then for reasonable men.

Chilon.

Damne Gluttony, Auarice, and Lechery, are thier euill maistresses to serue: they alwaies unmoderately desire, and are neuer sufficiently contented.

Gregors

When the belly is filled and full freight, then are the prickings and prouocations to lechery soone stirred vp.

Legmon.

hee is not onely to bee compted a glutton that eateth greedily, and deuoureth much in quantitie, all kindes of meates and drinks at certaine ordinarie times & meales aboue other men: but hee specially that delighteth dayly and houersly to fare deliciously, pampering his carrashly carcasse continuallie, satisfying the pleasures thereof, setting his felicitie on his belly, and maketh thereof his god.

Ligmon.

As meates and drinks are the good gifts of god and to be thankfully taken of men for their natural vse & sustentation: so if wee behold simply thonely good affect of nature (which must haue his well ordered & due course of nourishment) it seeketh not hurte

hurtfull excesse, but barely sufficient to the contentment of it selfe.

What a monstrous sight is it to beehould the furnished table of some insatiable & rich glutton, and how with varietie of the most daintie iumbets, costly and delicate dishes, it is thoroughly beset and covered. And as hee himselfe is therein monstrous-ly affected: such monstrous companions common-ly will hee haue about him: who weying his inclinasion, will extoll him in his grolle worke of wickednesse, and feede his humor with vaine talking, foolish gesting, and now and then, some shew of scurialtie to make good digesting.

When the belly with excesse,  
Is puffed vp and pampered,

Then vertuous demeanor  
Is nothing at all remembered.

Not the vse of meate, but thimordinate desire thereof ought to bee blamed. Augustin

**The summe of all.**

Of all cursed crimes and sleights sathanicall,  
That poisoneth mans hart to his decay,  
None more cruelly catcheth, nor maketh thrall  
Then wretched gluttony, wher shee beareth sway.  
The gluttons greedy gutt standeth at no stay,  
But is pampered vp continually  
Through eating and drinking deliciously.

**Of Lust and Lecherie. cap. vii.**

Lust is a lordly and disobedient thing.

Lust burneth grievously whome shee findeth idle.

**C. ii.**

**Plato**

**En**

## Of Lust,

**Pichago.** Enforce thy selfe to refraine thine euill lusts and follow the good, for the good mortifieth & destroyeth the euill.

**Diogenes.** Fly lecherous lusts, as thou wouldst a furious Lord.

Refraine thy lustes.

GOD loueth them that bee disobedient to their bodily lustes.

**Aristotle.** Hee that vanquisheth his lustes, is a great conquerour.

Dishonour, shame, euill end, and damnation, wait vpon lust, lechery, and all other like vices.

Hee that hath bound himselfe to follow his fleshly lustes, is more bound than any bodilane or caruise.

Bodily lusts and displeasures, & all carnall affecti-  
ons that corruptly raigne in the heart of man, are  
but bestiall and earthie: and nothing worthie there-  
fore to bee matched with the excellencie that other-  
wise is in man, and that in comparison thereof, they  
ought to bee vtterly abhorred of man, disposed & set  
at naught.

There is no sinne that sooner inuadeth vs, ney-  
ther sharper assaileth or vexeth vs, nor extendeth  
larger, nor draweth mo vnto their vtter destruc-  
tion, than the fleshie lustes of the bodie: It bringeth  
with it innumerable inconueniēces, first it plucketh  
from a man his good name & fame, a possession far  
most precious. For the rumour of no vice striketh  
more carrainly than the name of lechery. It also  
consumeth his patrimonie, it killeth at once both  
strength, and also the beautie of the bodie, it decay-  
eth and greatly hurteth health, it ingendreth disea-  
ses innumerable, and them fleshie, it disfigureth  
the floure of youth longe before the daye, it ha-  
geth



hasteth or accelerateth riueld, and will fauoured age, it taketh away the strength and quicknesse of the wit, it dulleth the sight of the minde, and grafeteth in man (as it were) a beastly minde, it draweth him at once from all honest studies & pastimes, and plungeth or sowleth him altogether to the puddle or myre, bee he neuer so excellent, that once hee shall not lust to thinck of any thing, but that which is sluttish, vile and filthie. It also taketh away the vse of reason, which is the native property of man: it maketh a young man pcewish & slanderous, and age odious, wretched and filthie.

The wrath and lusts of Lecherous people, alter their bodies, and maketh many to runne starke madde. Pithago.

To set forth at large, or to stirre by the stinking and filthy puddle of the most monstrous manners of wanton persons and Lechers, it would quickly (with the lothsome sound thereof) turne by the blowes of the honest and chaste hearers through the very hatefull and villanous sound thereof.

When that bee carnally affected (and being as it were in a fransie) perceiue not the seruitude of sin, wherunto they bee subiect, that it tendeth to euerlasting perdition, that they bee the slaues of the diuell, and that their reward shall bee eternall death.

Offenders, when they cannot sleepe, through the inquietnesse of their trouble and wretched conscience are wont to bee vexed with rages, not onely when their mischiefe is intended, but also when it is ended. Philotas.

Like as they which doe follow the concupiscence and pleasant lusts of the flesh, bee alwaies vnsustainable: so the follower also and louers of such be euer

Plato.

## Of lust.

Unconstant, as well in theyr opinions, as also to their aces.

In most wretched state is that man whose heart is inclined and full fixed to the filthie Luffs of Lecherie, losing the sweet fruits of praise, and winning a wicked ende.

Lactan.

Of prosperitie oft proceedeth luxuriositie, and so from thence, it goeth vnto other horrible sins and heapes of wickednesse.

Hermes.

Harlots beeing foule of nature, deceiue men with their painted faces: and vnder faire, white, and ruddie colours, they hide theyr shamefull and filthy vilages.

Unseemely gesture of the body, lightnesse of countenance, nicenesse in apparell, vncleane speech and the example of wicked doeing, incourageth and corruptly stirreth by the concupiscence of the heart to lightnesse of lyfe and wantounesse.

Lecherie soone overcommeth that man, that is giuen to idlenesse.

All men by nature are naturally giuen to feelee the boyling & raging fumes of the sickle and fragile fleshy.

Whoredome is a popsoned serpent to bee bitterly detested and eschewed: namely for this cause, that it swelleth full of certayne popsoned and filthie affects, peculiar hatreds and mallices, to the great prejudice and hurt, not onely of other, but also of the person himselte, whom it cruelly holdeth captiue.

There bee some, that will bee so lordly and balysant in vertues, and so high minded, that they will needs make vs beleue, that they liuing in the fleshy and beeing of fleshy, onely feelee not the fleshy.

If by lecherie thou art tempted, or by lust stirred to filthinesse, set before thee the minde of death, put before thine eyes the day and ende of this life: call to thy remembrance, the terrible doome of the high god: forget not the tormentes of everlasting fire: & the horrible paine of hell.

To conclud, who so will with valiancie and lusty courage take vpon him, manfully to fight against all the whole host of his vices of y<sup>e</sup> which we heare bee counted seauen as chiefe captaines ) must of necessity prouide for themselves two speciall meanes: that is to say. Prayer, or praying continually without stop vnto heauen: and knowledge otherwise called godly learning, which naturally is skilfull to fence & to arme the minde with wholsome precepts and honest opinions, and putteth man in remembrance of vertue, which is the light of Gods gracious countenance shining vpon him. So that neither of these two ) as things inseperable ) can bee the one without the other.

The summe of all.

Filthie lusts & lecherie are most disobedient euils, which with violence burneth, wher they fasten on idlenesse.

The stinking lothsome Lechers, with their idle pre-  
sented wills.

Looseth the fruits of praise & winneth the ende of wickednesse.

Shame, euill ende, & damnation followeth their fil-  
Elye from whoredome loue cleannesse, and leaue to  
liue wantonlie.

And seeke the praise of temperance, sobernesse and



Of Mans conscience.

# THE NINTH

Booke.

And first why it is here placed. Cap. j.



Because the conscience of man, is not ignorant of the state of righteousness: but possesseth in it self thought the light of grace, the true knowledge of Gods holy law, whereby man should be moued by them, to dooe alwayes well, and feare at any time to offend: which conscience also beeing the true booke of recordes a true testimonie or witnesse of mans whole life and conuersation, both in Gods sight, and euen so felt in himselfe, and what occasion of heavenly ioyfullnesse it worketh in the mindes of the godly: and contrariwise, vn-sufferable torments, by infinite occasions and accusations, to the condemnation of the vngodly. I thought it not amisse immediately to note somewhat thereof vnto you, after this long discourse of the soule, deformed and hideous monster Sinne, whereby the terrible plagues of Gods vengeance fall dayly vpon the earth, to the destructions of kingdomes & nations, and draweth downe with it to the diuell, innumerable soules and bodies of men, that men considering well thereof, may the more aptly follow good counsailes, not to abuse nor strue against his owne conscience, but beeing at bitter defiance with Sinne, which souly defileth the

the conscience (hee may through the abundance of gods grace, embrace beetime true repentance, apprehend the great mercie of god, through a lively faith, and haue continuall accesse by prayer, to the throne of his maiestie for the dayely increase of his grace: all which foure Chapters, following in this order prescribed, are the onely contents of this ninth Booke. Beseeching almightie God, to graunt vnto the Godly Reader, grace, both aptly to consider the thing that hee readeth, and also to follow it.

Of mans conscience. Cap.ij.

The conscience of man, is (in himselfe) a secret knowledge, a private opener, testimonie or witness, an accuser, an inward troubler, or tormentor, it is also a satisfier or ioyfull quieter of the minde of man in all his doings.

A mans conscience (of it selfe) greatly conuinceth and giueth testimonie of the truth vnto the iudgement of God.

The conscience of man, is not void of the knowledge of Gods lawes, and of his iudgements: because hee should bee mooued by them, and therefore feare to offend.

It is better to trust in a good and quiet conscience in all our honest & godly doings (in the sight and presence of god) then to trust in the satisfieng of our selues, about & vaine pleasures of this world or the wicked motions & pleasure of the flesh, with the terrour and trembling of a wicked conscience.

A mans conscience may be quiet for a season, by the trust that hee hath in the constitutions, and

T.v.

vaine

## Of Mans conscience.

haine holy deuises of men: but when the perseuerance of gods terrible iudgements and the pricke of sinne doe rise in our harts, then such gracelesse & haine trust is vtterly ouerblowne, and vanisheth away to naught.

Whether the conscience is drowned in worldly pompe & riches: ther wil some is turned to great foolishnes.

**Zeno.**

The loue of this haine and wicked worlde maketh men to doo many things contrarie to the law of their conscience. For in them that loue the worlde, is their little regard of God, neither doth his loue abide in them.

**Aristides.**

Where the conscience of man is disquieted, and feeleth iustly in it selfe the condemnation of God, there wanteth no store of miseries (both of body & minde) unspeakable, and innumerable.

He that frameth himselfe outwardly to doo that which his conscience reproveth inwardly, cannot be in any man without expulsion of gods law.

Fear to doo that, whereby the conscience should bee wounded, for the conscience is soone wounded, yea, sooner then wee bee ware of.

The conscience that is wounded, and overburdened with sinne, feeleth even in this life parcell of hell torments.

**Socrates.**

The conscience of a man is vnto himselfe as a thousand witnessen.

**Quintilia.**

It is very hard for a man, being accused of crimes committed by him, (though he working of his own conscience) not to bee ware himselfe by his owne countenance.

A troubled conscience tormenteth the minde, & quiet conscience, is high felicitie, passing all worldly pleasure and dignitie.

There



There is no greivouser dampnation then the Socrates  
doome of mans conscience.

Fearefulnesse and trembling of conscience followeth  
sinne and wickednesse.

The diuell, desperation, a wicked ende, & eternall Epictetus  
dampnation, are companions commonly to a wicked  
conscience.

As in a glasse that is cleere, a small moate will  
soone appeare, even so the conscience of godly men  
(being more cleere then Christall) will quickly ac-  
cuse them, even at the least fault they dooe commit,  
whereas the wicked & vngodly have their conscience  
clogged & corrupted, through the custome of sinne,  
that cannot once see nor perceiue theyr owne most  
shamefull & wicked worke, untill god set the same  
beefoze them for their bitter destruction, & so their  
consciences beeing terrible wounded, and accusing  
them, they damnablely fall into desperation without  
regard of god, or hope of his mercie.

wee carry nothing away with vs out of this life, Polion.  
but eether a good or an euill conscience.

keepe thy conscience pure & vndeiled, and strive  
not against the rule of it.

If the diuell, thine owne conscience, or gods law,  
doe accuse, bere, or trouble thee, for any euill con-  
ceiued or done: confesse thy fault speedely, deferre  
not the time, daily nor with God, bee earnestly re-  
pentant, trust in his mercie, and hide not thy faulte  
from him, so will hee haue mercie vpon thee, & not  
impute sinne vnto thee.

Discerne discretely, and practise reuerently those Xeno-  
things that are best, that thine owne conscience may  
bee cleere, and others in thy doings not troubled.

To walke ioyfully in the presence of god, to re-  
liue

## Of Repentance.

live (as it were beefore his eyes) in a godly and  
byright conscience, after the manner of honest ser-  
uants, who standing in the presence of their master,  
continually depend vpon his sodaine becke.

**Conq.**

The lesse iustice that a godly man findeth at the  
hands of  $\bar{y}$  vngodly: the more consolation (thorough  
patience) shall hee finde in conscience, at the merce-  
full hand of God.

### The summe of all.

In what order so euer mans lyfe is heere lead,  
The conscience accuseth, or excuseth plaine,  
Otherwise to perswade standeth in no stead,  
It preuaileth in witnesse to ioy or to paine,  
Feare god, trust in him, and wickednesse refraine,  
Keepe safe the conscience from feare & trembling,  
That true faith and peace may bee at thy ending.

### Of Repentance. Cap. iij.

Repentance signifieth very anguish and vnfy-  
ned sorrow, bryd in the hart of him that hath gree-  
uously sinned, and travaileth to amend: that is for-  
saking his former trade of sinnefulnessse, and ende-  
uouring toward the way of godlynesse.

**Ambrose.**

True repentance, is to cease from sinne.

True repentance proceedeth of faith: and not of  
the feare of punishment.

**Lactan.**

Hee that truly repenteth him of his euil doings,  
hee it is that considereth well the olde error of  
lyfe.

**Iusti. Mar.**

Sinne goeth beefore repentance, & after repen-  
tance followeth newnesse of lyfe.

God

God mercifully woorketh in all the hearts of the godly, these three special graces: first, unfainedly to be repentant for their sinnes, secondly, to haue in themselves an hartly reconciliation: and thirdly, a willing submission and obedience to the will of God in all things.

No man doth repent him of his sinne, but by some warning first of Gods calling: Therefore true repentaunce, commeth first of the grace of God, secondly of the word of Gods calling and warning, and thirdly, of the faith of Gods word.

Grace goeth beefore the merit of repentance.

August

God offereth the grace of repentaunce to all, but vnto the wicked it is to no purpose, who although (at a sodaine) they seeme to repent, yet they doe not continue therein, because they doe not hartely & truly receiue the grace offered of God, but coulously or hypocritically for a season: and therefore it is to them in vaine.

Trouble is a Preacher sent from God, to bring man to the knowledge of his sinne, and to call him to repentaunce.

Hermes

Most happy and blessed are those men, which beholding the sharpe iudgements of God vpon others, doe the rather in themselves increase in repentaunce.

Like as the sinners minde that is turned from God, is farre from god and straunge vnto him so long as it is giuen to the desire of sinne: so by repentaunce is turned vnto GOD, and doth now reuerently feare him, worship and serue him, whom hee beefore despised. If thou offend, the best remedie is repentance and amendement of Life. It maketh no force how corrupt the aire bee: so that the conscience



## Of Faith,

ence of man bee cleane from sinne.

**Plotinus.**

An accusing conscience is the secret and most terrible thing that can bee, at the approaching and coming of death.

**Boetius.**

Thou shalt wash away the spots of sinne with teares, with repentance, with continuall invocation of gods mercie, faithfully cleansing, & trusting wholly thereunto.

When thou repentest and askest mercie for thy sinne, then cannot thy sinnes disquiet thee, nor have power against thee, but when thou art vnrepentant and ceaseest to crie for mercie, then thy sinnes rage ouer thee, and crye daylie for vengeance against thee.

**Plato.**

Sleepe not without repentance for thy sinnes done and past.

**Xenoph.**

Repentance deserueth pardon.

It is the durtie of a good man, and a point of his manitie, to forgive, where the partie that is forgiven repenteth, and is ashamed of his fault.

**The summe of all.**

The short life of man, sinfull and miserable, compassed with sinnes of mortall destruction, Encurreth Gods vengeance, & state most damnable Without repentance and faith in him alone, That is thonly way to depend vpon.

Aske mercie, and sleepe not without repentance, And with all Sathans sleighes bee at defiance.

Of Faith and truth. cap. iiii.

**Tullius.**

Faith is a constance and truth of things spoken or couenanted.

Faith

Faith is the gift of God, and breathed by the spirit of God into the hearts of all those that be the children of God.

Through a lively, quick, and fruitfull faith: wee haue our first enterance vnto God. But the faith that is dead fruits and without good works, is not lively, but a dead faith, and therefore now not to be called faith, no moze then a dead man is to be called a man.

Didimus.  
Alexander

A good faith (which onely is planted in the hearts of good men) neither sleepeth nor is idle, but alwaies awaketh when it should be occupied, or busied in good works.

These be the works of faith: namely, a quiet & good conscience, the loue of God, a hope of things to come, a boldnesse to repaire to the throne of grace, invocation, adoration, and worship, confession of the truth, obedience, perseverance, in yeelding vp of the spirit, and to goe immediatly vnto God.

The  
works of  
faith

The true doctrine of the faith most chieflly this teacheth and cleerely, in the vse of accustomed and perfect prayer.

The power of true faith worketh constancie in men, and keepeth them in quietnesse, and worketh in them strength and patience in all afflictions.

Good liuing cannot be seperated from true faith which worketh by loue. Augustin

All goodnesse, gracious conuersation, health, wealth, libertie, or such like, ought (with a good faith) to be both looked & asked for, onely at the hand of God, as onely at the verie authoz of the same, & of none other: for without him nothing that is good, can be giuen, or by any meanes attained.

As faith that is lively & quick stirreth the minde Incredul  
to tie.

## Offaith

to call (without doubting) vpon God: so incredulitie and mistrust maketh a man doubtfull, & plucketh him backe from calling vpon God.

**Augustin.** Faith must needes faile when the authoritie of gods truth standeth wauering.

The way to increase faith, is first to haue faith.

The increase of true faith in good men is knowen two waies, first by their mutuall loue towards their neighbours: secondly, in all their afflictions & troubles, to bee patient and quiet.

**Anachali.  
in Gala.**

To beleeue rightly in god, is to direct all our hope vnto god: and with sure trust to depend onely vpon his truth and goodnesse.

Faith alone hath power to iustifie.

The power of faith in all respectes preuaileth mightely, and without faith nothing can happely prosper.

Nothing keepeth so together a publike weale, as doth faith.

**Aristotle.**

Without faith a publike weale may not continue: Then follow it well (according to the saying of Aristotle) that by the same craft or meanes that a publike weale is first constituted, by the same craft or meanes it is preserved. Then seeing faith is the foundation of iustice (which is the chiefe constitutor and maker of a publike weale, and by the aforesaid mentioned authoritie conseruatour of the same.) It maye well bee concluded, that faith is both the originall and principall constitutor: and conseruator of the weale publike.

**Plato.**

Whatsoever thinge cleaueth fast in the minde of man, too surely rooted with a constant and perfect faith: the same vndoubtedly euerie man declareth in his maners and conuersation.

**Faith**



Faith without maners woꝛthy of faith, prena-  
leth nothing.

Euery man beleeueth, as much as hee liketh.

A faithfull man is better then golde.

Chrysost.

Socrates.

Perfoꝛme thy promise as iustly, as thou woldest  
pay thy debts: Foꝛ a man ought to bee moze faith-  
full then his oath

Faith not exercised, wareth sicke, and beeing  
vnuoccupied, it is assaulted with diuers pleasures.

That faith which is grounded, either vpon long  
customes, either vpon mans counsailes, vpon the  
authozitie of Princes, vpon great multitudes of  
people, oꝛ vpon the outward glittering shewes of  
holinesse, rather then vpon the onely truth of God,  
must needes bee but a very fruitlesse and dead faith  
springing out of the barraine soile of mans reason:  
which swimmeth like a feame, in the outward parts  
of mens thoughts, neuer persing downeward to  
the bottome of their harts, through which incon-  
uenience multitudes of people are so holden captiue  
and fast fettered in the chaines of darknesse & igno-  
rance, that they cannot attaine to þe freedome of true  
faith and godlinesse.

A fruitles  
and dead  
faith.

Faith in God maketh innumerable strong cham-  
pions, and inuincible stomaks: not onely towards  
death, but also against all þe most cruell deuises that  
can be found, to make death (if it were possible) moze  
painfull then death.

From faith (if it bee perfect and liuely) wee come Hermes  
to feare, from feare to flying of sinne, and in flying  
of sinne, wee take a patient minde to suffer tribu-  
lation: whereby wee take hope and trust in God  
through the which hope, our soules sitte in a sure  
chaire of a certain expectation of that, which is laie

## Of Faith;

ed by in store for vs in heaven.

Aristotle.

Faith shineth in daunger.

Hermes.

Put thy whole trust and affiance in God, who seeth and knoweth all secrets, and hee shall mercifully iudge thee at his comming in the terrible & great day when hee shall giue remuneration to the good for their goodnesse, and euerlasting punishment to the euill for their wickednesse.

Aulus Ge.

Truth is the daughter of time.

Hermes.

Truth is the guide of all goodnesse.

For as much as GOD is the truth, and that truth is God, hee that departeth from the one, departeth from the other.

Plato.

Truth is the messenger of GOD, which euery man ought to worship for the loue of his maister.

Without the true knowledge of Gods law, which is the rule to all honestie and godlinesse, the truth of God is violently oppressed, and wrongfully defaced and wrested: and the kingdome of Ihesus highly magnified and established, by the armour of mens maisterie and gouernance.

Boetius.

They which bee euill affected towards the doctrine of truth: haue their minds so blinde, that they cannot abide the light of the truth.

Periander.

Mans sickle & shifting flesh (ouerwhelmed commonly with instabilitie and lightnesse) tourneth it selfe vnto all turnes & fashions, because it will not bee compelled or bridled, to obey in all thinges the truth of God.

Those that slip from the authoritie and rule of truth, being lead by their owne blinde iudgements (as weake and rude of vnderstanding) are oftentimes trained out of the way of truth, by likely gleamings of reason, and so slip into sundry noisome errors;

fourth;

rouns : from whence they can neuer (or with much adoe) bee brought back againe to the right of truth.

A friendly and prudent modestie, in bitering cases of truth, and beeing ioynd with learned godlynesse, is of such vertue and force, that it mightely preuaileth where it shalbee bitered : without the which many other good giftes of knowledge shall hardly profit the truth, but rather greatly impaire and hinder it.

When the truth is releaued, let custome giue place to the truth, let no manne preferre custome before reason and truth : for reason and truth excludeth custome.

Augustin.

Custome, be it neuer so auncient and neuer so general receiued : yet ought it in any wise to giue place vnto the truth.

Gregor.

Custome without truth is but an old error.

Ciprian

The seruice of GOD in truth and veritie, is nothing else, but with true faith and obedience, to depend onely vpon his will in his word : which proceedeth from the reuerent feare of God : and is the right entraunce to true obedience, and to keepe true by the law of God.

Merity seemeth sometimes, at the first, to be very darke, hard, and displeasing : although at the length it appeareth most bright, amiable, louely, and comfortable.

Plotinus,

Offence, hatred, and extreme crueltie, commonly followeth the profession of truth.

The truth may bee pained, but will not bee oppressed : it may be blamed, but it will not be shamed.

The righteous & godly, hauing in them the zeale of constancie, feare not the cruelty of man : but will boldly, vnto the death, stand to the truth.

Hermes,



## Of Faith

**Socrates.** Hee that bleth truth hath more & mightier seruants, then a king.

Use in all things, and towards all men a simple vertue, without fraude, deceite, or guile, either in word or deede.

Loue righteousnesse and truth.

**Hermes.** Beare witnessse to the truth, and not to friendship. Honour is the fruit of vertue and truth, and for the truth a man shalbee worshipped.

▲ Loue God and truth, so shalt thou saue thy soule.

**Mar. Aur.** The greatest fault that can bee in a man of honestie, is to spare the truth, and to bee variable.

Let not thy thoughts depart from the truth.

That man or woman that withdraueth their eares from hearing the truth: it is impossible for them to apply their harts to loue any vertues.

The truth shall more drawe thee to loue and to follow vertue, then the common ensample shall entice thee to follow vice, the which no man can loue, no not the verie filthie sinner himselfe.

**Seneca.** Beeleue not him that saith hee loueth truth, and followeth it not.

Reason not with him that will deny the principal truthe.

Affirme nothing befoze thou know the truth.

Maintaine truth.

Truth ought to bee preferred befoze friendship and amitie.

**Aristotle.** If thou feele thy selfe more true to thy king then many other, and hast also lesse wages of him then they: yet complaine not, for thine will continue, and so will not theirs.

Bee the selfe same that thou pretendest.

Bee not ashamed to heare truth, of whom soeuer

ener it bee: for truth is so noble of it selfe, that it maketh them honourable that pronounceth it.

Truth is hated of the wicked, they cannot abide Lactan.  
it, beecaue they would liue in theyr wickednesse,  
without the controulment of it.

A couetous man cannot learne the truth. Hermes.

If men in reasoning, desire as much the truth of the thing it selfe, as they dooe the maintainance of their owne opinions, and glorie of theyr wittes, there should not bzyede so much hatred as there both, nor so many matters laide aside and left vnconcluded.

In all common wealths and at all times, about Alex. Sc.  
noble Princes and most faithfull gouernours, there be some which for their owne commoditie, aduancement, displeasure, or for other corrupt and lewde affection (not hauing beefore theyr eyes the iust and terrible dome of God, and their owne consciences) the displeasure of their Prince, nor shame of the world, let not to hinder and darken the manifest and cleere causes of truth: whose beautifull and bright beames) according to their worthinesse) should comfortably, frankly, and with free libertie, spread forth his brightnesse to the glorie of God, to the honour of the Prince, and to the great reioysing, comfort, and quietnesse of the common wealth.

The prince ought to feare, and with all prudence and wisdom to foresee such inconueniencies and great daungers, as otherwhiles falleth vpon him & his people, through the corruption and euill nature of such loathsome myching members, that with craft couertely creepeth in fauour, and then by flatterie and dissimulation endeauour to

## Of Prayer.

abuse his honest and gentle nature: whereby is not onely lost, or greatly blemished the dear and obedient loue, good name, and immortall praise, due vnto him of his people (notwithstanding the name of vertue, wisdom, learning, and politike gouernance) but also to his whole realme much trouble, extreame miserie, losse, and great hinderaunce, and otherwhiles hasty, and swift confussion. For neuer did there chaunce greater mischiefes to any Countrey or common wealth, nor neuer were the vertuous natures of great Princes and rulers sooner corrupted and abused, then when they had beene eyther misinstructed and falsely informed, by such fawning and flatering flatterers, or else when those that were in most fauour and credit about him, dissembling the cleere causes of truth, in steed of equitie and iustice, sought to worke their owne most wicked purposes.

**Mar. Aur.** The truth alonely among all things, is privileged in such wise, that when the time seemeth to haue broken hir wings, then as immortall shee taketh hir force.

### The summe of all.

Faith is a steadfastnesse and truth of things,  
Spoken and couenanted of God or man,  
A right faith in God, with it alway brings,  
Inuincible power, that mightely can  
withstand the assault of cruell Satan,  
For hee that is faithfull and true in all thing,  
Hath mightier seruants then Lord or king.



Of godly praier and deuotion. A mental vettue. Cap. 5.

Prayer is a diuine and heauenly affect of the soule, and signifieth the desire (generally) of all thinges that are of necessitie, to the sustentation and nourishment both of soule and body: specially from the hand of God: or otherwise from man, as from the speciall instrument of God, that man by man, (through him) might bee most graciously blessed, releued, and comforted, to the onely praise of him from whence such blessing proceedeth.

Prayer is the chiefeest thing that a man may Hermes. present God withall.

It is a right honourable and blessed thing to serue Pithago. God, and to sanctifie his Saints.

Perfect deuotion and the knowledge of Gods law, all men had neede to haue presently with them: for deuotion hath this strength, that it doth eleuate the minde vnto God. And knowledge doth sustaine or vpholde the same: that it may with lively courage continue, and not fall downe, but doth alwaies so incense and kinde it, that it mounteth vpward into heauen, vnto the presence of god: where the saour of them both together, smelleth far more sweetly befoze him, then any earthly fumnigation, bee it neuer so pleasant, doth pleasantly smell in the nose of man.

Men in their deuotion may often bee beguiled and falsely seduced, except knowledge dooe alwaies assist the same, for to sustayne and direct it: which beeing knit together, strengthen men verie much in all their intents: yea, and that verie

¶.iii.

com-

## Of Prayer.

comfortable in all stormes of troubles & temptations, so that it is greatly expedient for all men (as nigh as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to all men, and an offence vnto God, to haue deuotion without true knowledge of God, mentioned vnto vs in his law, although it bee in deuout praying, fasting, in charitable relieuing, or otherwise in most straight order and manner of liuing.

To know truely the will of god, is to pray truly, and to liue deuoutly and holily.

Plotinus,

First, beefore thou praiest, cast away from thee, (with a repentant hart) all thine iniquitie: & then call vpon god, and hee will heare thee, releue thee, quiet thy conscience, and most ioyfully comfort thee.

True prayer, acceptable vnto God, is to craue any thing at the hand of god, and werable to his will: hauing the hart lifted vp vnto him, during all the time of prayer.

Xenoph.

Praie to god at the beginning of thy workes, that thou maist bring them to a good conclusion.

Worship god with a cleane hart: pray vnto him, and hee will aduance thee.

Hermes,

When thou wilt fast, purge your soules from filth and abstayne from sinne, for God is better pleased therewith, then with abstayning from meates.

Pray with repentance busily, and continually make thy faithfull petition and supplication to the everlasting god: call vpon him in the day, and forget him not in the night.

Pithago,

When temptation inuadeth thee, or (in any wise) giueth vnto thee a cruell & sharp assault, then busily

My call for the help of god, heartely, and faithfullly, and that thy prayer beeing continuall, perfect, and pure, thou maist preuaile and obtaine the victorie.

With reuerent fasting or abstinence, the bodelie Hieromic.  
passions of man are to bee cured, & with prayer the pestilent infections of the minde are to bee healed.

Prayer is a vertue that preuaileth against temptation, and against all cruel assaults of infernal spirits against the delights of this lingering lyfe, and motions of the flesh.

The surest way for men to escape the daunger Antesthet  
of all their enemies: is alwayes to bee busily occupied in deuout praying, and to bee continually mindefull of well doing.

Thou oughtest dayly to pray for the happy estate Plato.  
and prosperitie of thy Prince, and for others, that by him are sette in authoritie, for of them dependeth the peace and tranquillitie of the common wealth.

Vertuous, and godly disposed men dooe dayely pray vnto god, for the cleansing of the impuritie of the heart, and dooe watch it with all diligence that they can, and labour to restraine, that the corruption thereof burst not out, either to the hurt of themselves, or others.

God hateth the prayers and sacrifices of wicked Socrates.  
people.

Put thy trust in God, and pray vnto him, and hee will keepe thee from a wicked wife, for which there is none other remedie.

To bee watchfull in prayer, is the certaine and onely meanes to obtaine all our desires, ioyning therebunto an assured sayth vnto god, before whom wee make our prayer. Pray & god may giue thee true Plotinus.  
heartie



## Of Prayer,

harte, and earnest repentance, and increase of the faith: for they both (for their excellencie, as the speciall gifts of god, are most conuenient for thee: because the word of god (which hee himselfe hath spoken) is the truth, & shall iudge in the last day. When thou interest into prayer, let the prayer bee to this ende specially, that god (as hee is mercifull) so hee will mercifully reueale, and open more and more to thine heart, the true feeling, knowledge, and vnderstanding of his truth, and to giue thee also grace that in the conuersation thou maist truely expresse the fruites thereof.

Make thy prayers perfect in the sight of God: for praier is lyke a ship in the Sea, which if it bee good, saueth all therein, but if it bee naught, suffereth them to perish.

Plutarch.

Pray not to god to giue thee sufficient, for that hee will giue to each man vnasked, but pray that thou maist bee contented & satisfied with that which hee giueth thee.

Tyrants prayers are necessarie.

### The summe of all.

Prayer is the most holy and diuine seruice,  
That men heere in earth vnto God may present,  
Praier with repentance is the due & perfect seruice,  
That withstandeth the diuell and his cursed intent,  
Pray to God, trust in him, but first bee penitent,  
For as a sound ship saueth them that bee therein.  
So praier with repentance saueth from drowning  
(in sinne)

THE

## THE TENTH

Booke.

Of VVomen. Cap.j.



He that seeketh and desireth to Diogenes haue þ fellowshp of a wife, ought to win hir with vertuous dispositis on, honestie, manners, and good bechaviour.

Naturally in times past, wiuess Mar. Aur. were adorne with these vertues: that is, to bee shamefast in their visages, temperate in words, wise of wit, sober in going, meek in conuersation, pitifull in correction, wel regarding their liuing, not keeping companies, stedfast in promise, and constant in loue.

Crabbed wiuess bee compared to rough stirring Socrates horses.

Like as to a shrewd horse becometh a sharp bridle: so ought a shrewd wife to bee sharply handled.

Order thy wife as thou wouldest thy kinsfolke.

Giue thy wife no power ouer thee: for if thou Seneca suffer hir to day to tread vpon thy foote, shee will to morow tread vpon thine head.

Hee that can abide a curst wife, needeth not to Socrates feare what companie hee liueth in.

There is not so fierce and perillous an enemy Mar. Aur. to man, as his wife.

A nice wife and a backe doore.

Oft maketh a rich man poore.

The

## Of Women.

The vse of friendship, the comely port, and the estimation of an honest man: is not a little impaired by an idle, and light wife.

**Plato.**

Like as a block though it bee decked with gold, pearles, gems, is not to bee regarded, except it represent  $\bar{h}$  shape of somewhat: euen so a wife, bee she neuer so rich, yet if shee bee not obedient to hir husband, shee is nothing worth at all to bee regarded.

**Hermes.**

Such wiues as had rather haue foolish husbonds (whome they might rule) then to bee ruled by sober wise men, are like to him which would rather lead a blind man in an vnknown way, then to follow one that canne see, and knoweth the way well.

**Socrates.**

Like as no man can tell where a shoe wringeth saue hee that weareth it: so no man can know a womans disposition, saue hee that hath wedded hir.

**Hermes.**

The spouse that forsaketh hir husband because she is greened with his manners, is like him, which because a bee hath stong him, forsaketh the honey.

**Plato.**

Hee that fisheth with popson, catcheth fish, but euill and corrupted: and so they that indenuour to get their husbannes or wiues by deceipts and charmes, may lightly get them, but better vngotten.

**Plutarch.**

Like as they which keepe Elephants, weare no light colozed garments, nor they which keepe wilde Bulles, weare no purple, because such colours, doe make the fierce: so ought a wife to abstaine fro such things, as shee knoweth will offend hir husband.

**Aristotle.**

They which were woont to doe sacrifice vnto Iuno the Goddesse of married women, tooke alwayes the galles out from beastes which they sacrificed signifieng thereby, that all anger and displeas



pleasure, ought to bee farre from married folkes.

The rule of the wife to liue by is hir husband, if Socrates.  
hee bee obedient to the lawes publike.

The best way for a man to keepe his wife chaste  
is not to bee gelous, as many fond fooles suppose,  
but to bee chaste himseife, and faithfull vnto hir.

There can bee no greater honor for an honest wife Aristotle,  
then to haue an honest faithfull husband, which ca-  
reth for hir, and for no woman else, thinking hir  
more chaste and faithfull then any other.

The husband can doe to his wife no greater wrong  
then to seeke the fellowship of any other woman.

It is but small wit in a man, to set by the small Mar. Aug.  
fantasies of his wife, or for to chastise openly, that  
may bee righted betwene them secretly.

Womans must be the more boyne with, because they Socrates.  
bring forth children.

It were better for women to bee barren,  
Then to bring forth a vile wicked carren.

Women bee of a right tender condition, they will Mar. Aug.  
complaine for a small cause, and for lesse will rise by  
into great pride.

In three points women and fooles are commonly Protegeus.  
of like condition: they are full of vaine affections,  
curious and pecuniy to please, and verie wilfull in  
foolishnesse.

A woman was the first forsaker of Gods law, the Tertulian,  
discloser of the forbidden tree, and the gate of the  
diuell.

A woman is a necessary euill.

Womans companie is an euill that cannot bee es-  
chewed.

Women in mischiefe are wiser then men.

Hardie is that woman that dare giue counsaile Aristotle,  
Mar. Aug.  
to

## Of woman.

to a man, but hee is more hardie that taketh it of a woman, hee is a foole that taketh it, and hee more foole that a sketh it, and hee is most foolish that fulleth it.

Socrates. A woman is more pitifull then man, more enuius then a serpent, more malicious then a tirant, and more deceitfull then the diuell.

Socrates. It is better to bee in companie with a serpent, then with a wicked woman.

Mar. Aur. Women by nature are borne malicious.

Mar. Aur. As it is naturall for a woman to despise y thing that is giuen hir vnasked: so is it death to hir to bee denied of that shee doth demanda.

There is no creature that more desireth honoꝝ & woꝛse keepeth it then a woman.

Gay apparatled women stand forth as baites to catch men y passe by: but they take none, saue such as will bee poore, or else such as bee ignorant fooles whith know them not.

Women desire to see and to bee seene.

Chilon. A faire whoꝛe is a sweete popson.

Hee that hunterh much womans companie, cannot bee strong, neither may he be ritch, that delighteth much in wine.

Womans counsaile is weake, and a child is vnperfect.

Seneca. Note in children Inconstancie, and likewise in women, the one for slenderesse of wit, and the other as a naturall sicknesse.

Alex. Scu. In men we note audacitie, but commonly in women timorositie.

Mar. Aur. Women with their lightnesse, and children with their smal knowledg, occupie themselves in things pꝛesent: but wise men doe thinke on that that is past,

past, they ordaine for that which is present, & with great studie doe prouide for the time to come.

There are in a womans eyes, two kinds of tears, Pichago, the one of griefe, the other of deceit.

Ause not womens company, except necessitie compell thee.

They that had rather bee conuersant amongst women, then among wise men, as a swine, that had rather lye rooting in durte and drasse, then in cleere and faire water.

With the fairest women brothells houses are peopled.

Beautie in the faces of women, and folly in their heads, bee two worms, that fretteth life and wasteth goods. Mar. Aur.

Mothers that will haue love of their daughters, ought to take from them all such occasions and liberties, whereby they should bee euill.

The woman that will keepe hir selfe from thought, and hir daughter from perill, let hir see the time of hir daughter alwaies well spent in some honest & godly exercise.

When the hands are occupied with any good exercise, then the hart is bold from many idle & vain thoughts.

Women are so fragile, that with keepers with great pains, they can keepe themselves. And for a small occasion they will lose altogether. Mar. Aur.

Women are so extreme in all headlong extremities, that with a little fauour, they will exalt, augment, and grow into great pride, and with a little disfauour they recouer great hatred. Mar. Aur.

Women for a little goodnesse looke for great hire: but for much euill no chastisement.

Take



## Of Women.

meas.

Take heede to the meate, that a gelous woman giueth thee.

Mar. Aur.

A fierce beast, and a perillous enemy to the common wealth, is a wicked woman: for shee is of much power to doe great harme, and is not apt to follow any goodnesse.

The withdrawing and keeping women close, is a bridle to the tongues of all men: and the woman that doeth otherwise, putteth hir good name in daunger.

Socrates.

It were better for a woman neuer to bee boyne then to be defamed.

A wicked woman once defamed, thinketh all other to bee defamed, and desire that they should bee defamed, and will say indeed they bee euill famed, & procure to haue them defamed. And to the intent to couer their owne infamie, they infame all other that bee good.

All things done vnkindly is sinne, and may bee amended: but the dishonest woman is alwaies infamed.

A woman of good life feareth no man with an euill tongue.

Mar. Aur.

Women cannot conserue the reputation of theire estate and degrec, but by reason of keeping theire person in great feare, honestie, and good order.

It were great wickednesse of men to saie, that all women should bee euill, that bee euill spoken of.

Socrates.

Those women that keepe themselves in theire houses, well occupied in their businesse, temperate in their words, faithfull to their husbands, well ordered in their persons, peaceable with their neighbours: and finally beeing honest among their owne family, and shamesfast among straungers: Such

(I say) haue attained great renowne in their life,  
 & left eternall memory of them after their death.

Neither gorgeous apparel, nor excellent beauty, Plutarch,  
 nor plenty of gold, & riches, beecome a woman so well  
 as sobernesse, science, faithfulness, and chastitie.

Women are no lesse apt to learne all maner things  
 then men are.

Sweete sauours & oiles are more meete for wo-  
 men then for men.

Like as the Trumpeter soundeth out his mea-  
 ning by the voice of the Trumper: so should a wo-  
 man let hir husband speake for hir.

Silence in a woman is a precious vertue. Hornet.

The summe of all.

Hee that gladly seeketh the companie of a wife,  
 Ought onely to wine hir by vertuous disposition,  
 To embrace hir for hir vertue, and to lead a quiet life  
 Refusing hir riches with hir whorish conditions,  
 Women be commonly of most tender affection,  
 And better it is with a serpent to bee in companie,  
 Then with a wicked woman to liue vnquietly.

Of the Tongue, Detraction, Speech,  
 and Silence. cap. ii.

The tongue is a slipper and nimble instrument,  
 whereby commonly the treasures of the hart are in  
 such wise vnloched, laid forth, and spread abroad,  
 that not onely thereby friendship is greatly engen-  
 dred, earthly treasures increased, the life quietly sta-  
 blished, perpetuall praise and everlasting felicitie  
 obtained, but contrariwise, friendship is decayed,  
 worldly riches is diminished, the life most misera-  
 bly wasted, infamy & immortal paine is also thereby  
 purchased.

Lignon.

¶

The

## Of the tongue, detraction.

The tongue if it bee well vsed, is the most precious member of a man: if to the contrary most detestable, pernicious, and euill, incourageable, and full of pestiferous poison.

It is (truely) a plaine and sure argument, that when so euer the tongue is wickedly bent, & sheweth it selfe to bee full of vncleane and wicked speech. It is then (I say) plainly manifest, that the hart within is verie filthie, and foulely defiled with corruption.

Boetius.

Detract not neither speake euill of thine neighbour behinde his back.

Detract.

Detraction is to speake euill of him that heareth not. It is also a lying euill, malicious, hypocritical, craftie, very pernicious and hurtfull.

Detraction, being a venomous euill, or ranke poison of the diuell, is powred of him into thoneley harts of wicked and malicious men, who naturally in their proude ouerloughtie, and stout courage, and wickedly ouerwhelmed with selfe will & follie: spareth not at all times: in the contempt of all vertue, true religion, and honestie, and for the satisfying with despight of their most cancred and cursed humors, to blow out with euill fauoured and stinking breathes, the verie shamefull and harmefull blastes of slanderous and euill reports: where by euen the very godly is of their good name and fame impayred, their estimation discredited, their friends abated their welfare much hindred, & their ioyes here so shaken, in this life of the world: that as men drowned in dolor and heavinesse, are boide of worldly ioye, they are driuen with bitter teares, to crye dayly vnto God for help, and to bee deliuered of such their cursed detractors.

Such



Such a mischeuous euill commonly is this sinne of detraction in the hart of the proude and wilfull folish man, that there is neither long familiaritie, accustomed fellowship, either causes of approued friendship, neither affinite, kindred, or consanguinitie, either yet any state or degree that can once bite him or stay him from doeing much mischeife, if hee canne with his most popsoned and venemous tongue.

Like as rates and mice, eate and gnaw vpon other mens meate: so the detractor eateth and gnaweth vpon the life and flesh of other.

Backbiting, lying, and flattering, are swoyne companions together.

Backbiting hath this peculler euill, that is, that it hurteth a man absent, and so couertly & craftely, that the hartie is not ware of it, but sodenly budone (O poore wretch) beefore hee doth either know by whom, how, and whet fore hee is budone.

The first euill of backbiting is: that it either hurteth charitie, or else when it hath otherwile empaired, it giueth vnto it a great wound: and so extinguisheth it commonly altogether.

Backbiting hurteth charitie when it disseuereth friends a sunder, and bringeth them into dissention and harred, & it is thereby the sozer wounded, when it decayeth it: and (if it can) doth also viterly extinguish it, when it increaseth the fier betwixt them that be alreadie in dissention, enflaming it more and more.

Hee that is giuen to the vice of backbiting and slandering, is worthely subiect vnto the common hatred of all men, & to bee eschewed of al men as a most pestilent plague. And at his entraunce into any

## Of the Tongue, Detraction,

other place among companie : every mans mouth to bee either stopped against him : or otherwise opened to kille him out of the dozes.

Whilist the backbyter liueth, all the world curseth him : if hee bee in daunger or doe perish, no man is sorre for him : and the remembrance of him after hee is dead, raigneth in cursing and banning of him.

Plato.

Hee is to bee counted vertuous and wise, that alwaies disposeth his tongue to speake of God and godlinesse.

Socrates.

Speake euer of God, and God will alwaies put good words into thy mouth. For the speaking & thinking of God, surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures.

As our talke of God ought to bee most reuerent and holy with most sweet and faire words : so must also all our deedes before him, bee most holy, sweet, perfect and good.

Let not thy tongue runne before thy witte.

Let thy minde rule thy tongue.

Use thine eares more then thy tongue.

Moderate the lusts, thy tongue, and thy belly.

Hee is wise and discrete, that can refraine his tongue.

Pithago.

The tongue is the bewpaper of the hart.

Socrates.

There is not a worse thing, then a descensfull & lying tongue.

Chilon.

An euill tongue is sharper then a sword.

Death deliuereth a man from all enemies save the tongue.

Socrates.

The tongue of a foole is the heye of his counsel which in a wise man wisdom hath in sleeping.

The

The tongue of a wise man is in his hart, but the hart of a foole is in his tongue.

By ordering the tongue, is a triall most true: Socrates.

To know if a man his lusts can subdue,  
For hee that cannot rule his tongue as him list,  
Hath much lesse power, other lusts to resist.

If thou by wicked tongues art stirred to wrath  
and griefe, and feelest in thy selfe through thine  
owne innocencie to bee by them abused: let this be  
vnto thee (against them) a neere and speciall re-  
medie: that is, that thou arme thy selfe with pa-  
tience, with meekenesse, and silence: least through  
multiplying of words with thine enimie, thou bee  
found amongst wise men to bee as euill as hee.

It is a thing certaine, when one is contented, he Mar. Aug.  
saith more with his tongue then hee thincketh with  
his hart. And contrariwise when one is heauy, the  
eyen weepe not so much, nor the tongue cannot de-  
clare that, which is locked within the hart.

keepe measure in thy communication, for if thou Aristotle.  
bee too brieft, thou shalt not bee well vnderstanded:  
and if thou bee too long, thou shalt not bee well  
borne in minde. Cyther talke of vertue thy selfe, or  
giue eare to them that talke thereof.

It is better to heare, then to speake.

Twice ought to to heare double as much as wee Thales.  
speake & therefore hath nature giuen vs two eares,  
and but one tongue.

A man hath power ouer his words till they bee Socrates.  
spoken, but after they bee vttered, they haue power  
ouer him.

A man ought to consider beefore, what hee will  
speake, and to viter nothing, that may repent him  
afterwards.



## Of the Tongue, Detraction,

**Pichago.** Hee that speaketh little, heareth much and learneth at the speech of other, but when hee speaketh, other learneth of him.

To talke of god is the best communication, and to thinke vpon him, is the best silence.

**Socartes.** Take no euill of God, but search diligently to know what hee is.

The filth of worldly wisdome is knowne by much speech.

**Plato.** Words without good effect, is like a great water that drowneth the people, and doth it selfe no profit.

Abstaine from words of ribauldie, for a tongue ouer liberall, nourisheth folly.

They that robbe, that speake euill, and slander the dead, are lyke furious dogges, which bite and burke at stones.

Hee that babbleth much, declareth himselfe to haue small knowledge.

Cast whisperers and tale bearers out of thy companie.

**Mar. Aur.** Let no man say, I would and I cannot with-stand mee from vice: it is better saide, I may but I will not follow vertue.

**Diogenes.** Men ought not to minister any talke or communication, but such as shoulde bee fruitfull & to edifie, as well the hearer as the speaker.

So speake that thy words bee not reprov'd,

An idle word shall not escape unpunished.

When the vngodly and malicious persons are suffered to speake what they list without payne or punishment, there is nothing more pernicious in the world to make debate, and to breake the bond of the incomperable vertue of amitie.

It lyeth in our selues to bee well or euill sp<sup>o</sup> Philip.  
ken off.

Rude words that are profitable & true, are better Thefilus.  
then sweet words that bee of deceit and flatterie.

The habite of the minde is best perceiued by a Diogenes.  
mans talking.

Deuout conuersation without communication; Hieronim  
as much as by example it profiteth, by silence it  
hurteth: for with barking of dogges, and with the  
laues of the shepheards, the raging wolues bee  
let of their purposes.

Silence and speech are both good, bled in due Socrates.  
time, but otherwise bled, are both naught.

Frame thy speech according to thy garments, or Pithago.  
else fashion the garments like vnto thy speech.

Giue no man cause to speake euill of thee.

Neither suffer thy hands to work, nor thy tongue Hermes.  
to speak, nor thine eares to heare & which is euill.

When thou talkest with a stranger, be not to full Socrates.  
of communication, till thou know whether hee bee  
better learned then thou, & if thou bee better, speake  
thou the boldier, else bee quiet, and learne of him.

Hastinesse of speech, causeth men to erre. Plato.

It is much more easie for an innocent to finde Philotas.  
many words in his speaking, then for a man in his  
miserie to keepe a temperance in his tale.

The holinesse & cleannesse of the mouth, standeth in  
the utterance of rightnes and truth: & the prophe-  
nation and defiling therof, is by lying and vntuth.  
For as no cleane flusse can proceede out of filthie  
lips: so the noysome blasts of such euill seasonen  
breath annoyeth greatly & honest eares of the gods:  
ly: & who will looke for sweet wine, out of the same  
bessell from whence vinegar is dailely drawen out.

## Of the Tongue, Detraction,

The faire water is defiled that passeth through the mirie springs.

Whatsoever thou wilt speake, beefore thou utter it, shew it secretly to thy selfe.

Beware of spies and tale beavers.

The flying tales of light felkes, are commonly the grounders of some rumours.

Speake not to him, that will not heare, for else thou shalt but vex him.

Thinke not such things honest to bee spoken of, that are filthie to bee done.

A man is by nothing better knowen, then by his communication.

**Diogenes.** If thou speake what thou wilt, thou shalt heare that thou wouldest not.

Faire speach in presence, with good report in absence,

And manners in fellowship, obtaineth great friendship.

**Aristoile.** Hee that seeketh truth, cannot bee ashamed of that hee speaketh.

**Diogenes.** Faire and smooth communication, onely framed to please the hearer, is properly to bee called a trap or snare of honte.

**Pittachus.** Tell not abroad what thou intendest to doo, for if thou speede not, thou shalt bee mocked.

**Isocrates.** Bee secret in counsell, and take heede what thou speakest beefore thine enemies.

**Aristipp.** Hee which is beautifull and speaketh unseemely things, draweth a sword of lead out of an Iron scabbard.

Let not the authoritie of the speaker perswade thee, nor regard thou his person that speaketh: but marke well what is that is spoken.

Heare



Heare that which vnto thee beclongerh.  
 Heare much, speake little, bee faire speached, an-  
 swere aptly, thinke first, then speake, and last of all  
 fulfill.

By silence the discretion of any man is knowne: Pithago.  
 and a foole keeping silence, seemeth wise.

Silence in a woman is a great & goodly vertue.  
 As emptie vessels make the loudest sound, so they Plato.  
 that haue least wit, are greatest bablers.

They that are readie to take a tale out of ano- Plutarch.  
 thers mans mouth, are like vnto them; which seeing  
 one profered to bee kissed, would holde forth their  
 lips to take it from him.

As the vessel cannot bee full, which alway sheddeth Seneca.  
 out, and taketh in nothing, so the man cannot  
 bee wise, that euermore talketh & neuer harkeneth.

Like as cleere glasse can hide nothing, so there Aristotle.  
 bee many that can keepe secret, nor dissemble no-  
 thing.

Of faithfull silence the rewards are dangerlesse. Aug. Cal.

The summe of all.

Both speech and silence are excellent vertues,  
 Vsed in time and place conuenient,  
 Of which the best and easiest to abuse,  
 Is speech; for which men oftentimes repent.  
 So doe they not because they bee silent,  
 Yet bee not dum, nor giue thy tongue to leale,  
 But speake thou well, or heare & hold thy peace.

Of Fortune, Cap. iij.

**T**his terme of fortune or chaunce vsed of men,  
 proceeded first of ignorance and want of true  
 knowl.

## Of Fortune.

knowledge: not considering what God is, and by whose onely foresight and prouidence, all things in this world are foreseene of him before they come to passe. Fortune is such a mistres, that shee ruleth realms, overcommeth armies, beateth down kings, exalteth tirants, to the dead shee giueth life, and to some renowne, and to some shame.

**Mar. Aur.** Fortune giueth these evils, and wee see it not: with hir hands shee toucheth vs, & wee feele it not: shee treadeth vs vnder feet, and wee know it not: shee speaketh in our eares, & wee heare hir not: shee crieth aloud vnto vs, and wee vnderstand hir not. And this is beecause wee will not know hir. And finally when wee think wee are most sure, then are wee most in perill.

**Plato.** As the fortune of this world shall make thee reioyce ouer thine enemies: euen so may it make thine enemies reioyce ouer thee.

**Plato.** Bee not proud in prosperitie, neither dispaire in aduersitie.

In prosperitie beeware, and in aduersitie hope for better fortune.

The nature of fortune is to bee alwaies mutable and inconstaunt: neither is shee a giuer of anye thing to anye man for anye continuance, but onely a lender for a very short tyme. And those whome Fortune seemeth longest to support and flatter with the aboundaunce of all thinges, them (for a generall rule) God least sauoureth: seeing there is no reward where merit so plainly lacketh.

Cuill men by their bodely strength, resist they misfortunes: but good men by vertue of the soule, chideth them patiently.

As in all prosperitie, alway there falleth some Mar. Aug.  
 Gistter fortune eether soone or late: so therewith  
 fortune doth arme and apparell vs, wherein shee  
 seeth wee shall fall to our great hurt. Fortune  
 comming with some present delight or pleasure,  
 is a token that by flattering vs, shee hath made  
 ready hir snares to catch vs. It is an infallible  
 rule of envious Fortune: that this present felicity  
 is given with a prick of a sodayne fall of  
 mischaunce. Such as Fortune lysteth vp with  
 great riches, shee full of crueltie giueth them pro-  
 found bittings.

Fortune is alwaies slippery, & cannot bee holden  
 of any against hir will.

Through idlenesse, negligence, and to much trust, Anaxag.  
 in fortune, not onely men, but cities and kingdomes  
 are vtterlie lost and destroyed.

What number hath beene seene, that the chancēs Mar. Aug.  
 of Fortune could not abate, and yet within a short  
 while after, vnawares, with great ignominious  
 shame hath onerthrowen them.

Fortune with hir tyrannie, chastiseth them  
 that serueth hir, shee beeguyeth every person, and  
 no person beeguyeth hir, shee promisseth much,  
 and fulfilleth nothing: hir song is weeping, and  
 hir weeping is song, to them that bee dead among  
 womies, and to them that liue in Fortunes. At  
 them that bee present, shee spurneth with hir feete,  
 and threateneth them that bee absent. All wise  
 men shunke from hir, but a foole sheweth hir his  
 face.

Of all misfortunes, the most unhappye is, to haue Socrates  
 beene fortunate.

There cannot bee a more intollerable thing  
 then



## Of Fortune.

then a fortunate foole.  
**Mar. Aur.** The adventures of men are so diuers, & the suspect fortune giueth so many ouerthwart turnes, that after that shee hath a great space given great pleasures, incontinent wee are cited to their subtile trauailes of repentance.

**Mar. Aur.** The greatest hap of all, and the greatest desire of men is to liue long: for diuers chaunces that fall in short time, may bee suffered, and remedied by long space.

Right fortunate is that man that looseth his life, and leaueth beehinde him perpetuall memorie.

Unfortunate and unhappie are they that bee in prosperitie, for tustly they that bee set in high estate, cannot fly from the perill of Scilla, without falling into Charybdis.

**Cullius.** Fortune is to great men deceitfull, to good men unstable, and all that is high is vnure.

Shooke not another man for his misfortune, but take heede by him how to auoid the like miserie.

Our liues are so doubtfull, and fortune so wayward, that shee doth not alwaies threat in striking, nor striketh in threatening: for oftentimes false fortune shaketh hir weapon and striketh not: and another time striketh without shaking.

As fortune beckeneth, so fauour inclineth.

**Iustinus.** Fortune aduanceith and listerh vp, but all men by nature are equall in dignitie.

By nature all men bee equall in dignitie,  
 By fortune more oherthen another aduanced,

This who so considers in his supremacie,  
 Ought looke to himselfe, and well bee aduised,

By fortunes good fortune who cometh in fauour,  
 By fortunes misfortune may catch a displeasure.

The

The wicked sometime seemeth to bee fortunate and happie. *Hermes.*

No man is happie indeed whyles hee liueth. *Aristotle.*

If any man bee happie, it is hee that hath his bodily health, that is fortunate in riches, and not of a balne minde, but learned. *Thales.*

Great infortunes ought to bee suffered for one thing, because they doe declare who are true friends. *Mar. Aurel.*

This is a thing most happie; that fortune in hir crueltie, hath not so sharpe and cruell weapon, that it can once bee able to pearce or wound the soule.

In times of misfortune, is wisdom and discretion most to be vsed.

Keepe close thy misfortune, least thine enemies betoyle at it.

There is also moderation in tolleration of fortune of euery sort: which of Tully is called equanimitie, which is, there seemeth alwaies one visage and countenance not changed, neither for prosperitie, nor for aduersitie. Moreover, a man should not bow for anie fortune or trouble of minde. *Tullius.*

Nothing vnto a man is miserable, if hee so think it: for all fortune is good to him, & constantly with patience suffereth it. *Plato.*

Like as a cunning workman can fashion any image of any kinde or matter: so a wise man should take in good worth all kindes of fortune. *Seneca.*

### The summe of all.

Fortune is a variable and strange mistresse,  
And vncertaine to trust to, in all hir doeings,  
For fortunes crooked euills hir name doth expresse,  
Vvhich

## Of Riches

Which dayly are felt with hir hastie short turnings  
Shee queneth & destroiet with hir sharp pro-  
found bittings. (suffered.  
And for this intent chiefly misfortune should bee  
Because that true friends are best thereby declared,

### Of Riches and rich men. Cap. iiii.

Xenoph.

Riches in the number of thinges that may bee  
either good or euill, which is in the arbitrement of  
the giuer.

Socrates.

To delight in riches is a dangerous vice.

Hee is rich that contenteth himselfe with his po-  
uertie.

Hermes.

The richest thing to a man is his soule & reason  
by which hee keepeth iustice, and escheweth sinne.

Polion.

Hee is most rich, that hath most wisdom.

There is no greater riches, then the agreement of  
good mens mindes.

Hee that is contented and satisfied with himselfe,  
is borne with great riches.

Plutarch.

Abstinence from couetousnesse is great riches.

Riches for the most part are hurtfull to those  
that possesse them.

Cicero.

Those that bee rich, are not onely vexed with de-  
sire to increase greatly their welth, but also are soze  
troubled with feare, least they should loose y<sup>e</sup> which  
they haue already attained vnto.

Hee hath most that coueteth least. Not to desire  
riches, are the greatest riches.

None are in moze suertie, then they that lacke  
most riches.

If thou seeke to bee rich, thou shalt finde there-  
with sorow, carefull trauaile, miserie, vexation of  
minde,



Intake; and much mischeife. But if thou seeke to  
bee godly, thou shalt finde comfort, wealth, and  
prosperitie, peace of conscience, with all maner fel-  
littie.

As sicknesse and health can neuer agree,

So gold without rest is but misery.

Virtue is greater riches then either Silver or Aristotle  
gold.

Hee is not rich that inlopeth not his owne goods. Pichago.

Suffisance is better in riches then abundance.

Labour for the riches that after death profiteth Plato.  
the soule.

A covetous man cannot bee rich.

Hermes.

Care not what riches thou loose for the winning  
of true friendes.

Purchase thy riches truely, and spend them libe- Solon.  
rally.

Seeke not the riches in this worlde, and shame Aristotle  
in the other: seeing that this worlde is no more but  
onely a baiting place to goe to the other worlde.

It is a great hurt to heare, and greater to see, Mar. Aug.  
how these fathers climbe to haue riches, and to see  
their children descende to haue vicioussnesse: to see  
the fathers honour their children, and the children  
to infame their fathers: yea, and the fathers to giue  
rest vnto their Children, and the little Children  
to giue trouble to their olde fathers: yea, and  
sometime the fathers die for sorrow, that their chil-  
dren die so soone, wee see the children weepe because  
the fathers die so late. Also the honour and riches  
that the father haue procured with great thought  
the Children loose with little care. And this is  
certaine, that the fathers may gather riches with  
Strength and craft to sustaine their children, but god  
will

## Of Riches.

will not haue durable, that is begune with euill intention, and is founded to the p̄iudice of other, and is possessed with an euill heire, and though the heauie destines of the Father permit, that theſe riches bee left to their children, to serue them in all their vices for their pastime, at the last according to their merites. **GOD** will that their heire and heritage should both perish. Finally, all that with great thought haue beene gathered for their children, whome they loue well with great rest, sometime another heire inioyeth it, of whom they think least.

**Mar. Aur.** God doth permit that the couetous Fathers in gathering with great trauaile, should dye with the hurt, to leaue their riches to their vicious children euill applied.

**Hieronim** Great abundance and plentie of riches cannot of any man bee both gathered and kept without sinne. Riches and the substance of the world robbeth and spoileth a man of much better riches, that is to saye, the loue of all vertue, and of all godly exercise.

**Plato.** Golde is a corruptable matter or substance, and shall therefore once be consumed: but that treasure, for the which mans soule ought to labour, shall neuer be wasted, neither yet in qualitie, nor in quantitie enpaired or diminished: that is to saye it shall alwaie bee like good and like much. Wherefore whatsoeuer paine be taken about the getting of such treasure, it ought not to bee imputed greiuous: weighing well the vertue of the gaine, and the most happy reward in the end.

**Alex. Se.** Great possessions or substance maketh vertue suspected, because they bee ministers of pleasant affections

factions, and also nourles of wanton appetites.

Those riches are to bee dispised which with li- Pithago-  
beralitie are wasted and lost, and with sparing doe  
rust and rotte.

See not carefull for worldly riches, for God hath Socrates  
prouided for each man sufficient.

Prepare thee such riches, as when the shippe is  
broken, may swimme a scape with their master.

Trauaile not to gette that which will lightlie Plato.  
perish.

Esteeme him as much he teacheth thee one word  
of wisdom, as if hee gaue the gold and precious  
stones.

Such things as thou hast, vse vs as thine owne  
and keepe them not as though they were another  
bodies.

Boast not thy selfe of that which is another  
mans.

When prosperitie promisseth securitie and rest, in Homer,  
the goods of this world: it is an hard thing and  
rare verely, to think onely God to be the giuer ther  
of, and can sodainly take y<sup>e</sup> things away that haue  
bene gathered with great paine and traualles.

Learning is a great riches to the poore, and it  
garnisseth the rich.

Where riches are honoured, good menne are  
despised.

Immortall honour is better then transitorie  
riches.

Hee which keepeth a man from shame, is bet- Plato  
ter then the riches gotten thereby.

Desire of riches wareth infinite.

It is a miserable thing, a rich man to bee deciaed Hermes,  
and false into povertie.



## Of Riches.

Hee is not happie that hath riches, but hee that rightly vseth them.

The riches of y<sup>e</sup> world abused, engendreth pride and forgetfulnesse of God.

Solon.

There bee three causes noted that chiefly moue mens mindes to desire these worldly goods: one is the loue of wealth, ease, mirth and pleasure. Another, the loue of worshippe honour and glory. The third is the doubtfulnesse & mistrust of wicked and faithlesse men that are carefull of liuing heere in this life.

They bee worse that bee lately made rich, then they which haue bene rich a great while.

It is a foolish madnesse to thinke that riche men bee happy.

Hee hath riches sufficient that needeth neither to flatter nor borrow.

Pithago.

The more that a man hath of abundance So much the lesse hath hee of assurance.

Suffiſſance is the castle which keepeth wise men from euill works.

Solon.

Hee is neither rich, happie, nor wise.

That is a bondman to his owne auarice.

Mar. Aur.

Great businesse the hart hath to search for the goods of this world, and great trauaile to come to them: But without comparison the greatest dolour is at the houre of death, to depart, and leaue them.

Aristotle.

Rich men are through excesse and delicious pleasures, more foolish and corrupt then any others.

Philip rex.

Rich folke had neede of many lessons to doe well.

Diogenes.

Rich men (their affection respected) had neede of many precepts and counsailes, both touching their keeping of hospitalitie, and to the exercising also of their bodiles with labour, least they should most

corruptly fall with consent into their fleshly mortu-  
ous of the bodie, and into many other inconuenien-  
ces, whereof the poore man needeth not to receiue  
any such admonition.

Treasures and falsehood seemeth to augment,  
Are euill gotten and worse spent:

Hermes.

VVherefore to bee rich, who so doth intend,  
Ought truely to winne, and ducly to spend.

Men should liue exceeding quietly, if these two  
words, (mine and thine) were taken away.

Anaxag.

Couet not to waie rich through deceipt.

Pithago.

The time and riches are best bestowed that are  
emplyed about the seruice of God.

In thy prosperitie, and when things flow to-  
wards thee (euē in thy will and pleasure) thou  
must the more earnestly fly pride, disdaine-  
fulnesse, arrogancy, immoderation from thy backe or belly,  
incontinencie or loosenesse of life.

Tullius.

Spend not too outrageously, nor be too niggard-  
ish: so shalt thou neither be needy, nor in bondage to  
thy riches.

Vpon a couetous man riches are lost, and are be-  
come poyertie to him: for hee is neither the warmer,  
the better fedde, nor the richer for them.

Rich men without learning, are called sheepe with  
golden fleeces.

Diogenes.

Charge not thy selfe with taking of these vaine  
goods, sith thou hast so small a morsell of thy life.

The miserable rich person, the more that hee en-  
creaseth in riches, & more hee diminisheth in friends  
and groweth in enemies to his damage.

Mar. Aur.

Friendship is better then riches.

As the townes wherein men labour, waxe al-  
waies richer & richer: a such as are bent to idlenesse

Plutarch.

## Of Riches.

and pleasure, dayly decay & come to vtter desolati-  
on: So the goods that bee gotten by trauaile, busi-  
nes, and diligence, and so kept, shall continue and in-  
crease: but that which is euill gotten, or sodainely  
wonne, shall euen as sodainely vanish away againe.

Socrates.

Like as an arrow y<sup>e</sup> lighteth vpon a stone glau-  
ceth away, because the stone lacking softnesse, peels  
deth not to receiue it: so the riches that fortune gi-  
ueth, not guided with diligence and circumspectis-  
on, vanisheth away without profit.

Aristotle.

The hauing of riches is not so commodius,  
As the departing from them is gricuous.

Alcx. Max.

A mans riches are no where so well laide by,  
safely kept, as in the hands of his friends.

Seneca.

Small expenses often vsed, consume great sub-  
stance.

Aristotle.

Hee which giueth riches or gloze to a wicked  
man, giueth wine to him that hath a fever.

Plato.

As a golden bridle, although it garnish an horse  
yet maketh him neuer the better: So although  
riches garnish a man, yet can they not make him  
good.

Soetius.

Death despiseth all riches and gloze, and rolleth  
both the rich and poore folke together.

Such as trust in their owne strength or riches,  
abuse and blaspheme the name of God: which hath  
not bene vnpunished, nor neuer shalbe, in this world  
nor in the world to come.

The summe of all.

Sith the perfect riches is suffisance,  
Hee is more rich, content with pouerty,  
Then hee that hath of treasures aboundance,  
VWhich no man may possesse well with suertie.

Rich



Riche is hee that can himselfe satisfie;  
VVith fewest things, which bee both safe and sure,  
VVhere fortunes gifts bee doubtfull to indure,

Of Blessednesse and miserie. Cap. iiij.

That man cannot bee truely blessed, in whom Cicero.  
Vertue hath no place.

Those men bee truely blessed, whom no feare  
troubleth, no pensiuenesse consumeth, no carnal con-  
cupisence tormenteth or afflicteth, and who also are  
not soone stirred to foolishnesse and gladnesse.

All things truely beeloning to blessednesse, dooe  
chiefly consist in the noble vertue of wisdome.

A man that is wise, although hee fal into extreme  
necessitie and pouerty, yet is hee very rich, & great-  
ly blessed.

That man which hath strength, beautie, comelye  
personage, & swiftnesse also of body, and thereunto  
likewise beeing added, riches, honour, rule, & great  
glozie of this world: yet if hee with all these, bee an  
vniust man, intemperate, fearefull, and of no capa-  
cittie, hee truely is not blessed, but most miserable.

That man is worthely counted blessed, to whom  
nothing can seeme vntollerable, which may discour-  
rage him: or nothing so pleasant that may proudly  
puffe him vp, or make him vaine glorious.

A blessed lyfe consisteth in the knowledge of  
things: which wee dooe attaine vnto by searching  
out the natures of them, and beeing once obtained,  
wee dooe condempne all worldly things, and liue in  
the securitie, which is quietnesse of the minde, or to  
bee voide of vngodly care.

Finally, that man truely is blessed, vnto whom yet Plato

## Of beeginning.

shall chaunce, that comming once to olde age, hee then to attaine vnto true wisdom, and fasten him selfe in true opinions.

### Of beeginning and ending. Cap.v.

Thales.

God lacketh beeginning and ending.

Hermes.

The most glorious and mightie beginner is god, which in the beeginning created the worlde.

Zeno.

Good counsaile is the ende & beeginning of good woorkes.

Beeginne nothing beefore thou first call for the helpe of God: for God (whose power is in all things) giueth most prosperous furtheraunce and finishing vnto such good actes as wee dooe beegin in his name.

Aristotle.

Take good aduiseement ere thou beeginne ought, but when thou hast beegun, dispatch it quickly.

Beeginne nothing beefore thou know how to finish it.

Take good heede at the beginning to what thou grauntest, for after one inconuenience annoother followeth.

Beefore any fact bee by man committed: the ende is first in cogitation, and last of all the fact.

Of small faults, not letted at the beeginning oftentimes springeth mightye mischieses.

Photion.

Not the beeginning of things, but the last ende, must declare whether the same were well attempted or not.

Pithago.

Many things at the beeginning are counted good, which at the ende are known to bee euill.

Pompeius

The ende of casuall things in the world, no man doth or may know.

To haue made a good beeginning, is no final por- Socrates  
tion of the worke done.

In all workes the beeginning is the chiefest, and  
the ende hardest to attaine.

Like as a spot ought to bee wiped out at the first, Plutarch,  
least with long tarrying it stayne thzough, and bee  
worse to bee gotten out : So shoulde discention  
bee remedied at the first, that it grow not to ha-  
tred.

Like as the stroke which a man seeth, may bee Aristotle,  
the better receiued and defended : so the mischief  
which is knowen of befoze, can doe the lesse harme.

Stop the beeginning, so shalt thou bee sure, Horace.  
All doubtfull diseases to swage, and to cure,  
But if thou bee carelesse and suffer them brast,  
Too late commeth pleasure, when all cure is past.

Like as after the night, commeth the dewe Mar. Aus.  
morning, & after that commeth the bright Sunne:  
And after the Sunne commeth a darke Clowde,  
and after againe commeth faire wether, and af-  
ter that commeth lightning and thunder, and  
then agayne fayre wether. Euen so after infan-  
cie commeth childhoode, then commeth youth,  
and age after that : and so at the last commeth  
death, and after death, fearefull hope of a sure  
lyfe.

The beeginning, the meane, and the end, every  
man hath.

Good respect and consideration to the ende of Plato,  
things, preserueth both bodie and soule.

When the godly shall haue their full enteraunce Paccunius  
and beeginning to euerlasting gloxie : and make  
their happie chaunge, from mortalitie to immorta-  
litie : and leaue the corruptible drosse of this life,



## Of Precepts and counsailes.

for treasures incorruptible, for golde, glorie, for M-  
uer, solace without ende : for vaine apparell, robes  
royall, for earthly houses, eternall pallaces, myrrh  
without measure, pleasure without payne, and fely-  
citie endlesse : then also shall the ende of the wicked  
bee most lamentable : then shall hastely come vpon  
them their iust reward of vengauce : then shall  
they with the ende of this worldes vaine felicitie en-  
ter into eternall dampnation and miserie, then shall  
they crie, woe, woe, with endlesse ho:rour, for their  
carelesse life, and worldly securitie.

### The summe of all.

God that is most glorious, was thal mightie beginner  
Of all that in heauen or in earth haue their beeing,  
Which was without begining, he is the onely helper,  
& furtherer of good works, to come to good ending,  
without counsaile & aduise ment begin not any thing,  
But consider well the ende, and weigh it discretely,  
For happely preserueth both soule and bodie.

# THE ELEVENTH

## Booke.



Haue in this Booke, (which I  
diuided into two parts) put toge-  
ther the precepts and proverbes  
of mo:rall Philosophie, and those  
both of the pythiest and briefest  
that I thought meete. Because  
I would haue them better weigh-

Of precepts and counsailes. 165

ed and remembred, but specially put in practise, for the following of one good saying, is better then the learning of ten thousand.

The precepts of the wise.

Chap. j.

**W**orship God.

Reuerence thy father and mother.

Help thy friend.

Solon,

Hate no man. Maintayne truth.

Sweare not. Obey the lawes.

Thinke that which is iust.

Moderate thine anger. Praise vertue.

Persecute the euill with exterame hatred.

Honour thy king. Trie thy friends.

Thales.

Bee the selfe same that thou pretendest.

Abstaine from vice. Loue peace.

Desire honour and glorie for vertue.

Take heede to thy life, and bee circumspect.

Deserue praise of euery bodie.

Cast whisperers and talebearers out of thy company.

Take in good woorth whatsoeuer chaunceth.

Bee not high minded. Iudge iustly.

Bee carefull for thy householde.

Reade ouer good bookes. Dooe good to good people. Refraine from foule language.

Bring vp in learning thy children that thou louest best.

Bee not suspicious nor jealous.

Vanquish thy parents with sufferance.

Remember them which haue doone thee good, and forget not their benefits

P.b.

Despise

## Of precepts and counsailes.

Despise not thine vnderlings.

Despise not other mens goods.

Runne not headlong into doubtfull matters.

Keepe thy friends goods as safe as thou wouldest thine owne.

Doe not that to another which thou thy selfe hast.

Threaten no body, for that is woman like.

Be readier to goe to thy friend in time of his miserie, then in his prosperitie.

Beare no mallice.

Chilon.

Use temperaunce. Flye filthie things.

Get thy goods iustly. Loose no time.

Use wisdome. Please the most.

Be well mannered. Suspect nothing.

Hate slander. Be not importunate.

Let not thy tongue runne beefore thy wit.

Prooue not that which thou maist not archiene.

Loue as if thou wouldest hate, and hate as if thou wouldest loue shortly after.

Please euery bodie. Hate violence.

Periander. Be alwaies one to thy friend, as well in aduersitie as in prosperitie.

Performe whatsoeuer thou promisest.

Keepe close thy misfortune, least thine enemie reioyce at it.

Sticke to the truth, abstaine from vice.

Doe that which is rightfull and iust.

Giue place to thy betters, and to thine elders.

Abstaine from swearing. Follow vertue.

Moderate thy lust and affections.

Praise honest things. Hate debate.

Be mercifull to the penitent.

Instruct thy children. Requite benefits.

Enhamit



Enhauit wise mens companie.  
Esteeme greatly good men. Flye rebuke,  
Heare that which vnto thee beelongeth.  
Bee enuious to no man. Answer aptly.  
Dooe nothing that may repent thee.  
Honour them that haue deserved honour.  
Bee fayre speched. Feare the officers.  
Maintaine concord. Flatter not.  
When thou doest amisse, take better counsaile.  
Trust not to the time. Hope well.  
Bee seruisable to euery body.  
Take good heed to thy selfe.  
Reuerence thine elders with obedience.  
Fight and die for thy countrie.  
Mourne not for euery thing, for that will shorten  
thy lyfe.  
Get a wittie woman to thy wife, & shee shall bring  
thee fourth wise children.  
Lyeue and hope, as if thou shouldest dye immediatly.  
Spare as though thou were immortall.  
Hate pride and vaine glorie.  
Swell not in wealth. Seale by secrets.  
Carrie alwayes for a conuenient time.  
Giue liberally for thy profit.  
Dooe no man wrong. Auoide grieve.  
Mocke not the dead. Use thy friends.  
Giue blamelesse counsaile, and comfort thy  
friends.  
Bechelde thy selfe in a looking glasse, and if thou Bias,  
appeare beautifull, dooe such things, as beecome  
thy beautie: but if thou seeme foule, then per-  
fourme with good manners the beauty that thy face  
lacketh.

Take

## Of precepts and counsailes.

**T**alke no euill of G O D, but search diligently to know what hee is.

**H**ear much, but speake little.

**F**irst vnderstand, and then speake.

**P**raise not the vnworthy because of his riches.

**G**et by pers waslon, and not by violence.

**G**et thee sobernesse in thy youth, and wisdom in thine age.

**Plutarch.** **T**ell not abroad what thou intendest to doe: for if thou speede not thou shalt bee mocked.

**P**ay thy debts. **R**ule not thy friend.

**R**ule thy wife. **B**ee not slothfull.

**I**f thy fellow hurt thee in small things, suffer it, and bee as bold with him.

**T**ake not thine enimie for thy friend, nor thy friend for thine enimie.

**B**ee not iudge betweene thy friends.

**S**trive not with thy father and mother, although thou say the truth.

**Hermes.** **R**eioyce not at any mans misfortune.

**L**et thy minde rule thy tongue.

**B**ee obedient to the law. **H**ear gladly.

**A**tttempt nothing aboue thy strength.

**B**ee not hastie to speake, nor slow to heare.

**D**o not the things, which thou maist not obtaine.

**A**boue and beefore all things worship God.

**R**euerence thine elders.

**R**eframe thy lusts. **B**reak by hatred.

**B**ee obedient vnto thy king, and worship those that bee in authoritie vnder him.

**L**oue G O D and truth, so shalt thou save thy soule.

**E**nuie not though an euill man prosper, for surely his ende shall not bee good.

**B**ee

Of precepts and counsailes. 167

Bee satisfied with little, for it will increase and multiply.

Trust not to the time, for it deceiveth sodainely them that trust thereto.

Upholde no man with his misery.

Hurry thy march.

Take good aduiselement or thou begin ought, but when thou hast begun, dispatch it quickly.

Beefore thou goe from home, deuise with thy self what thou wilt doe abroad: & when thou art come home againe, remember what thou hast done abroad

Pithaigo.

Neither flatter nor chide thy wife beefore strangers.

Philotas.

Be not proude in prosperitie, neither dispaire in aduersitie.

In prosperitie beware, and in aduersitie hope for better fortune.

Learn by other mens vices, how filthy thyne owne are.

Moderate thy lustes, thy tongue, and thy belly.

Doe not that thy selfe which thou dispraistest in another.

Couet not to waxe rich through deceit.

Aristotle.

Looke what thanks thou rendrest to thy Parents, and looke for the like againe of thy children.

Rule not except thou hast first learned to obey.

Peeld vnto reason. Fly euill company.

Slaunder not them that bee dead.

Prepare thee such riches, as when the ship is broken, may swim and escape with their maister.

Learn such things while thou art a childe, as Plato may profit thee when thou art a man.

Endenour thy selfe to doe so well, that other may emule thee therefore.

Spend



## Of precepts and counsailes.

Spend not too outrageously, nor bee too niggardish : so shalt thou neither be needie, nor in bondage to thy riches.

Hermes.

Be patient in tribulation, & giue no man cause to speake euill of thee.

Seneca.

Looke well to the sauegard of thine owne bodie.

Know thy selfe, so shalt no flatterer beguile thee.

Be vertuous & liberall, so shalt thou either stop the slanderers mouth, or else the eares of them that heare them.

Xeno.

Meddle not with that, with which thou hast nought to doe.

If thou haue well done, thanke God : if others wise repent, and aske him forgiveness.

Desire God at the beginning of thy works, that thou maist by his help bring them to a good conclusion.

Aristotle.

Walke not in the way of hatred.

Doe not what thou wouldst, but what thou shouldst. Praise not a man except hee bee praise worthy.

If thou wilt correct any man, doe it rather with gentlenesse, then with violent extremitie.

Socrates.

Use measure in all things.

When thou talkest with a stranger, bee not too full of communication, till thou know whether hee bee better learned then thou, and if hee bee not, speake thou the boldier, else bee quiet and learne of him.

Giue thy wife no power ouer thee, for if thou suffer hir to day to tread vpon thy foote, shee wil to morrow tread vpon thy head.

Aristotle.

Fixe thy will to doe iustice, and sweare not.

Haunt not too much thy friends houses, for that ingendreth not great loue : nor to bee long from thence,

thence, for that ingendereth hate, but vse a meane in all things.

Trouble not thy selfe with worldly carefulnesse, Socrates, but resemble the birds of the aire, which in the morning seeke their food, but onely for that day.

Doubt them whome thou knowest, and trust not them whome thou knowest not.

Stand not by night, nor in the darke.

Reboure not to informe him that is without reason, for so shalt thou make him thine enemy. Plato.

Ause not womens companie, except necessitie, compell thee.

Esteeme him as much that teacheth thee one word of wisdom, as if hee gaue thee gold.

Swear not for any manner of advantage.

Asseme nothing befoze thou know the truth, Seneca.

Beginne nothing befoze thou know how to finish it.

Be not hastie, angrie, nor wrathfull, for they bee the conditions of a foole.

Refraine from vice, for vertue is a precious garment.

Measure thy pathes and goe the right way, so shalt thou goe safely. Xenophon.

Refraine from couetousnesse, & thine estate shall prosper.

Use Justice, and thou shalt bee both beloued and also feared.

If thou wilt dispraise him whome thou hatest, shew not that thou art his enemy.

Take heed to the meate that a ielous woman giueth thee. Hermes.

Let neither thy beautie, thy youth, nor thy health deceiue thee.

Break

## Of precepts and counsailes.

- Aristotle.** Breake not the lawes that are made for the welth of the countrie.
- Aristotle.** Apply thy minde to vertue, & thou shalt be saved. Praise nothing that is not commendable: nor dispraise any thing that is praise worthe.
- Plato.** Trauaile not much to win that which wil lightly perishe.
- Seneca.** Ensee the vertues of thy good auncestours. Pray thy selfe with iustice, & clothe thee with chastitie: so shalt thou bee happy, & thy works prosper. Enforce thee to get both wisdom and science, by which thou maist directe both thy Soule and bodie.
- Pithago.** Endeauour thy selfe to keepe the lawe, that god may bee pleased with thee. Couet not thy friends riches, least thou bee despised and hated therefore.
- Hermes.** Reproue not a man in his wrath, for then thou maist not rule him. Reioyce not at another mans misfortune, but take heede by him that the like chaunce not to thee. Stablish thy wit both on the right hand, and on the left, and thou shalt bee free.
- Socrates.** Giue to the good, and hee will requite it: but giue to the euill disposed and hee will aske more. Bee not slacke to recompence them that haue done for thee.
- Isocrates.** Think first, then speake, and last of all fulfill. Accustome not thy selfe to be sodainly moued, for it will turne to thy displeasure.
- Pithago.** If thou intend to doe any good, carry not till to morrow for thou knowest not what may chaunce thee this night.
- Aristotle.** If thou feeles thy selfe moze true to the King, then



many other, and hast also lesse wages of him then they, yet complaine not, for thine wil continue and so will not theirs.

If any man enuie thee, or saie euill by thee, set Diogenes. not thereby, and thou shalt disapoint him of his purpose.

Forget not to giue thanks to them that instruct thee in learning, nor challenge to thy selfe the praise of other mens inuentions.

Love all men, and bee subiect to all lawes, but Socrates. obey God more then men.

If thou wilt be counted valiant, let neither chaunce Plato. nor grieve overcome thee.

Giue good rate to the aged, for hee can teach thee of the life to come.

Flee lecherous lustes, as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

Lette no couetous man haue any rule ouer thee, Aristotle. nor yelde thy selfe subiect to couetise: for the couetise man will defraude thee of thy goods, and couetousnesse defraude thee of thy life.

Receiue not the giftes that an euill disposed man doeth profer thee.

Bee sober and chaste among yongue folk that they Plato. may learne of thee, and among olde that thou maist learne of them.

Order thy wife as thou wouldest thy kinsfolke. Seneca.

Apply thy selfe so now in vertue, that in time to Plato. come, thou maist therefore bee praised.

Thinke þ the weakest of thine enemies is strong: er then thy selfe.

Bee not ashamed to do iustice, for all that is done

th.

with

## Of precepts and counsailes.

without it is tyranny.

Fortifie thy Soule with good workes, and flee from couetise.

If thou intend not to doe good, yet at the least refraine from doing euill.

Aristotle.

Giue not thy selfe much to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not bee able to sustaine the aduersitie that may afterwarde chaunce to thee.

Endeavour thy self in thy youth to learn, although it bee painefull: for it is lesse paine for a man to learn in his youth, then in his age to bee uncunning.

When thou art weary of studie, sport thy selfe with reading of good stories.

Conet not to haue thy businesse hastely done, but rather desire that it may bee well done.

Reioyce without great laughter.

Desire not to bee wise in words, but in workes: for wisdom of speach walketh with the world, but worke wrought by wisdom, encrease into the world to come.

If thou doubt in any thing, aske counsaile of wise men: & be not angry, although they reprove thee.

Worship good men, so shalt thou obtain the peoples fauour.

Diogenes.

Keepe no company with him that knoweth not himselfe.

Be not like the boulder & casteth out the flower, and keepeth in the branne.

Commit not & gouernance of people to a childe, to a foole, to a couetous man, nor to any hastie person, that is desirous of reuengment.

Plato.

If thou desire to bee good, indeavour thy self to learn to know, & to follow truth: for he & is ignorant therein

therein, and will not learne, cannot bee good.

keepe a measure in thy communication: for if Aristotle,  
thou be to briefe, thou shalt not be well vnderstand-  
ed: and if thou bee to long, thou shalt not bee well  
borne in minde.

To him that is full of his questions, giue no  
answere at all.

Use examples that such as thou teachest, may Pithago.  
vnderstand the better.

Reason not with him that will deny the princ-  
pall truthes.

Take good heede at the beginning to what thou Aristotle,  
grauntest: for after one inconuenience, another  
followeth.

If thou desire to haue delight without sorrow,  
apply thy minde to studie wisdom.

Harry a pounge maide that thou maist teach Seneca.  
hir good manners.

keepe companie with them that may make thee  
better.

We bound vnto wisdom, that thou maist obtaine  
the true libertie.

Loue if thou wilt be loued.

So liue with men as if God saw thee.

So talke with God as if men heard thee.

Fear followeth hope, wherefore if thou wilt not  
fear, hope not.

Desire not to dwell nigh a rich man, for that shal  
make the couetous.

Eschew anger, though not for wisdoms sake,  
yet for thy bodily healthes.

If thou desire to bee quiet minded, thou must  
either bee a poore man in deed, or else like to a poore  
manne.



## Of precepts and counsailes.

Take no thought to liue long, but to liue well.

For so much as thou arte not certaine in what place death abideth thee, bee thou ready prepared in ech place to meete him.

Praise a man for that which may neither be giuen him, nor taken away from him: which is not his faire house, nor his goodly garments, nor his great household, but his wit and perfect reason.

Labour not for great number of bookees but for the goodnesse of them.

Use thine eares more then thy tongue.

*Seneca,* Desire nothing that thou wouldest deny, if it were asked thee.

Whatsoever thou wilt speake, beefore thou shew it to another, shew it secretly to thy selfe.

Whatsoever thou wilt haue kept secret, shew it vnto no bodie.

Search forth the cause of every deede.

Let not thy thoughts depart from the truth.

Promise with consideration, & performe faithfully.

Praise little, but dispraise lesse.

Let not the authoritie of the speaker perswade thee, nor regard thou his person that speaketh, but marke well what it is that is spoken.

Performe more fully then thou hast promised.

Such thinges as thou hast, vse thou as thine owne, and keepe them not as if they were another bodie.

Be gentle and loving to euerie body, flatter none, bee famillier with few, bee indifferent and equall towards every man, bee slow to wrath, swift to mercie and pitie, be constant and patient in aduersitie & in prosperitie ware and lowly.

Worship gentlenesse and hate crueltie.

*Flee*

Of Precepts and counsailes. 171

Flye and eschew thine owne vices, and bee not curious to search out other mens.

Bee not busie to vpbraid men with their fales, for so shalt thou bee hated of euery body.

Sometime among earnest things, vse merrie conceits, but measurably.

Liue with thy vnderlings as thou wouldest thy betters should liue with thee, and doe to all men, as thou wouldest bee done by.

Thincke not thy selfe to bee that which thou art not, nor to seeme greater then thou art indeede.

Thinck all things may bee suffered saue filthinesse and vice.

Eate rather for hunger, then for pleasure and delight.

Be apt to learne wisdom, & diligent to teach it.

Bee merry without laughter.

Charme thy tongue, thy belly, and thy priuities. Anachar.

Thou shalt bee loued of god, if thou follow him in this point: In desire to doe good to all men, and to hurt no body.

Beeleeue him not, that saith hee loueth truth, and followeth it not.

See that thy gifts bee according to thine ability: Solon.  
for if they bee too big, thou shalt bee thought a wasther: and againe if they bee too small, thou shalt bee thought a niggard.

Let thy gifts bee such as hee to whom thou giuest them, doth delight in.

Giue no vain & vaineete gifts, as armour to wo: Seneca.  
men, booke to plowen, or nets to a student.

Giue to the needy, yet so that thou need not thy selfe.

Succour them that perish, yet not so that thou thy selfe perishest thereby.

## Of precepts and counsailes.

If thou bestow a benefite, keepe it secret: but if thou receiue any, publish it abroad.

Speake not to him that will not heare, for else thou shalt but bere him.

Giue at the first asking, for it is not freely giuen, that is often craued.

Boast not thy selfe of that which is another mans.

Blame not nature, for shee doth for euerie man alike.

If thou wilt prayse any man because hee is a gentleman, praise his parents also. If thou prayse him for his riches, that appertaineth to fortune. If thou praise him for his strength, remember that sicknesse will make him weak. If thou praise him for his swiftnesse of body, remember that age will take it away. If for his beauty it will soone vanish. But if thou wilt prayse him for manners and learning, then as much as appertaineth to a man, praise thou him: for that is his owne, which neyther commeth by heritage, neither altereth with fortune, or is chaunged by age, but is alwayes one with him.

Socrates.

Flee the company of a liar: but if thou must needs keepe company with him, beware that in any case thou beleeue him not.

Giue part of thy goods to the needie, so shall god increase them.

Sow good works, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deedes, least thine euill bee also laide to thy charge.

Company not with him, that knoweth not himselfe.

Be not ashamed to heare the truth, of whome  
soeuer



sooner it bee : for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

It thou haue not so much power as to reframe thine eye, yet dissemble it, and keepe it secret, and so by little and little forget it.

Honour wisdom, and denie it not to them that Pichago. woulde learne, and shew it vnto them that dispraise it.

How not the sea fields.

Giue not too light credence to a mans wordes, Isocrates. nor laugh thou them to scorne : for the one is the propertie of a foole, and the other the condition of a mad man.

Thinke not such things honest to bee spoken of, that are filthy to bee done.

Accustome not thy selfe to bee heauie and sad, for if thou doe thou shalt bee thought fierce: yet bee thoughtfull, for that is a token of a prudent man.

So doe all things, as if euerie man should know them, yet keepe them close a while, and at length discouer them.

Learne diligently the goodnesse which is taught thee : for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift profered him of his friend.

Let it not grieue thee to take paine to go to learning to a cunning man: for it were great shame for yong men not to trauaile a little by land to increase their knowledge, with merchaunts saile so far by sea to augment their riches.

Wee gentle in thy beehaviour, & familiar in communication. It becometh to gentlenesse to salute gladly them that wee meete, and to familiaritie to

## Of precepts and counsailes.

take with them gently and friendly

Becheaue thy selfe gently to every bodie, so shalt thou make the good thy friends, and keepe the bad from beeing thine enemies.

Use thy selfe to labour by thine owne accord, that if it chance thee to bee compelled therto, thou maist away with it the better.

Performe thy promise, as iustly as thou wouldest pay thy debts: for a man ought to bee more faithfull then his oath.

For two causes if thou bee constrayned, thou maist sweare, as to discharge thy selfe from any great offence, or to saue chiefe friends from great daunger. But for money thou shalt not sweare any oath, for if thou dooe, thou shalt of some bee thought forsworne: and of other some to bee desirous of money.

Thinke it as great a shame to bee overcome with thy friends benefis, as with the iniurie of thine enemies.

Allow them for thy friends, that bee as ioyous for thy prosperitie, as they seeme sorrowfull for thy misfortune: For there bee many that lament a mans miserie, that would haue enuie to see him prosper.

If thou doe good to the euill, it shall happen to thee, as it doth to them that feed other mens dogs, which barke as well at their feeder, as at any other straunger.

Pithago.

Dooe not such things thy selfe, as thou wouldest dispraise in another.

Enforce thy selfe to refraine thine euill lustes, and follow the good, for the good mortifieth and destroyeth the euill.

Speake

Speake alwaies of God, and God will alwaies Socrates.  
put good wordes in thy mouth.

Set thine owne works alwaies before thine eyes,  
but cast other mens beehinde thy backe.

Fire not thy minde vppon worldly pleasure, nor  
trust to the world, for it decemeth all that put theyr  
trust therein.

Be content with little, and couet not another  
mans goods.

Be sober in thy liuing, and replenish thine heart  
with wisdome.

Dread God, & keepe thy selfe from vaine glorie.

Hooke not another man for his miserie, but take  
hede by him how to auoide the like misfortune.

Let no man perswade thee by flatterie, to doe a-  
ny euill, nor to beleeue otherwise of thy selfe then  
thou art indeede.

Receiue patiently the words of correccion, though  
they seeme grieuous.

Fear the vengeance of god all that thou maist, Hermes,  
and consider the greatnesse of his puillance and  
might.

Beeware of spies and tale bearers.

Tell nothing to him that will not beleeue thee, Socrates.  
nor demand any thing which thou knowest before  
not to be graunted.

Fear god aboue all things, for that is rightfull  
and profitable: and so order thy selfe, that thy  
thoughts and words be alwaies of him: for spe-  
king and thincking of god, surmounts so much all  
other words and thoughts, as God himselfe sur-  
mounteth all other creatures, and therefore menne  
ought to obey him, though they should be constrain-  
ed to the contrarie.



## Prouerbs and sayings.

Make the prayers perfect in the sight of god, for prayer is like a ship in the sea, which if it bee good, saueth all therein, but if it be nought, suffereth them to perish.

**Plutarch.** Pray not to God to giue thee sufficient, for that hee will giue to each man vnasked: but pray that thou maist bee contented & satisfied with that which hee giueth thee.

Beleeue not him which telleth thee a lye by another body: for hee will in like manner make a lye of thee to another man.

If thou desire to bee becloued of every body salute each man gladly, bee liberall in giuing & thanksfull in receiuing. Forget thine anger lightlie, and desire not to bee reuenged.

If thou desire to continue long with another manne, paine thee to instruct him well in good manners.

**Mar. Aur.** Looke well to thy selfe, that the raigne of thy youth, & libertie of thine high estate cause thee not to commit vice.

It is a poynt of great folly, well to know other men and not to know thy selfe.

**Phosilid.** Bee not proud in wisdom, in strength, nor in riches: It is one God that is wise, puissant, and full of felicitie.

**Alex. Seu.** Trust rather in wisdom and prowesse, then in vnstable fortune. And desire victorie for renowne and honour, rather then for money and corrupte treasure.

**Tholom.** Neuer open thy gates to flatterers and dissemblers, nor listen with thine cares to murmurers.

**Arasides.** Neuer choose a rich tyrant, nor abhorre the poore iust man. Neuer denie iustice to a poore man for  
his

his pouertie, nor pardon a rich man for his great good and riches. Neuer giue for hier, nor doe good for affection, nor giue correction onely for the paine. Neuer leaue wickednesse vnchastised, nor goodness without reward. Neuer denie iustice to them that demaund it, nor mercie to them that desire it. Neuer doe correction for anger, nor promise rewards in thy mirth. Neuer commit euill by mallice, nor anye villanye for auyrice. Labour alwaies to bee beeloued of them that bee good, and to bee dreaded and feared of them that bee euill. Finally, bee fauourable to the poore that canne dooe but little, and thou shalt bee fauoured of God that can dooe much.

When thou doest rise in the morning, determine so to passe the daye following, as though at night a graue should bee thy bed.

Let thy feeding and apparelling of thy bodie, bee altogether referred to health and strength, and not to voluptuousnesse.

For if wee will consider what an excellencie and dignitie there is in our nature, wee shall quicklye perceiue how fowle a thing it is to ouerflowe in rogot, and to liue dilyciouly and wantonly: and to the contrarie, how honest a thing it is, to leade our liues warily, chastly, sagely, and soberly. Ryot to euery age is reprochfull, and for olde men most shamefull.

At thy downe lying and byrtyng, at thy sporting, Mar. Aur. eating, and banketting, bee mindefull of God, bee thankfull vnto him, and remember his benefits, not onely towards thy selfe, but also towards all mankinde, euen throughout the whole world.

Seneca.

And what so euer thou take in hand thinke  
with

## Prouerbs and sayings.

with thy selfe that beefore thou ende it, death may oppresse thee working.

Plato.

Hee that will haue gloxie in this lyfe, and attaine gloxie after death, & bee beeloued of many, & feared of al: Let him be vertuous in doing of good works, and deceiue no man with vaine words.

## Prouerbs and sayings of the wise.

Pontanus

The evils to come, may with wisdom & knowledge bee vanquished and eschewed.

That Citie is safe, whose dignities are well bestowed.

Zeno.

Briberie vsed in a Citie, engendereth euil manners, by meanes whereof, both faith and friendship are little set by.

A good Citie should care more for vertue then for people.

Alex. Scu.

The publike weale in the estimation thereof, ought to be preferred before the materiall Citie, as much as the life of men and renowne of vertue, be of more value then stones or timber, wherewith the walles and houses are builded.

What a  
citie is.

A Citie is not a place builded with houses, and environed with walles, but it is a companie which haue sufficiencie of liuing, & is constitute or assembled to liue well, to the example of all other. wherfore it is the assembly of vertuous people, and the wealth of the Citie that maketh the Citie.

Mar. Aur.

The great Cities full of good inhabitants ought to bee praised, and not the great edifices.

Hee is not to bee counted strong that cannot away with labour.

Best must needes bee pleasant, for it is the medicine



rine of all diseases that are in labour.

That thing cannot long endure that wanteth his Ouid.  
naturall kinde of rest.

As the bodie being alwaies oppressed with labor,  
looseth his strength, and so perisheth: so doth the  
minde of man, oppressed with cares and pleasures  
of this world, loose his force, lust and desire that he  
had to the rest to come of eternall life.

It is a signe of a mightie noble courage, to sette  
little by great and mightie things.

Though that all new chaunces causeth present Mar, Aur.  
ly new thoughts, yet thereby commeth more cause  
of steadfastnesse in time to come.

Hee is very valiant, which neither reioyseth much Seneca.  
nor sorroweth out of measure.

That which a man hath accustomed long time, Plato.  
seemeth pleasant, although indeede it bee painefull.  
It is as difficult to breake a custome long vsed, as  
to chaunge or alter nature.

Custome is as it were another nature.

Manners are more requisite in a child, then play Aristotle.  
ing vpon instruments, or any other vaine kinde of  
vaine pleasures.

Man is the measure of all thinges.

Excesse either hurteth or profiteth nothing.

Claudian,

A solitarie man is a God or a beast.

Aristipp.

Musicke is good to refresh the minde, and to Musicke,  
passe forth the time, and it is a great help to good  
pronounciation, & therefore children ought to learn  
Musicke.

When a man doubteth of doubtfull thinges, and  
is assured of them that bee euident, it is a signe of  
good vnderstanding.

Much running maketh great wearinesse.

Plato.

Hee

## Prouerbes and sayings.

Mar. Aur. Hee findeth setters that findeth benefits.

Our custome is to receiue forthwith and merily,  
and to give slowly with euill will, and repen-  
taunce.

Hee is as much a theefe that stealeth openly, as  
hee that robbereth priuily.

Such as bee bozne deafe or blind, haue their in-  
ward powers the moze perfect.

Horace. There is no greater victorie, then for a man to  
vanquish himselfe.

Hee that neglecteth wife and children, depriueth  
himselfe of immortallitie.

Chilon. Men should rather bee drawen by the eares, then  
by the cloakes, that is, by perswasion, and not by  
violence.

Where sensualitie raigneth, reason taketh no  
place.

Iustinus. Peace and con corde cannot long time indure a-  
mong those men which know not to whom honoz &  
reuerence is due: for wheras all men bee like, there  
is neither wealth nor vertue, but condition, & ha-  
tred, which is the matter and ground of all calamities  
and mischiefes.

Alex. Scu. Of all thinges (in this life) pertaining to mans  
commoditie, of what nature or condition so euer  
they bee, none is moze excellent and worthie to bee  
had in estimation and honour, then the vertue of  
peace, which of all men ought to bee commended  
and sought for.

The great signe and strong pillar of peace, is to  
put away the perturbbers of peace.

A Citie cannot prosper when an Oxe is sold for  
lesse then a fish.

Much babling is a signe of small knowledge.

Here

Hee that helpeth the euill hurteth the good.

Hope of reward maketh paine seeme pleasant.

Experience is a good chastisement.

It is better to seeke & not to finde, then to finde Demosth.  
and not to profit.

Hee hath helpes in aduersitie, which lendeth in prosperitie.

Little thinges by concord increaseth, and great Salust.  
thinges by discord decreaseth.

Without harmonie nothing is seemely or plea- Alex. Se.  
sant : and by concord or discord all publike weales  
doe stand or decay.

A mans life doth neuer retourne thether again,  
from whence it departed.

As life once lost neuer tourneth : so if a man  
loose once his fidelitie and credite, hee shall neuer  
get it againe.

Beare hard thinges, that thou maist beare easie  
thinges the lighter.

Beare incommoditie, to the intent thou maist  
carry away commoditie.

A graue & sad minde hath no wauering sentence.

Hee is happie whome other mens perills maketh  
warpe.

A thing done the foole knoweth : but a wise man Hermes,  
considereth things before they come to passe.

A discommoditie well couched, ought not to bee Tullius,  
stirred.

Three things are heere to be noted, that is to say, Sigism.  
in acknowledging things wel done, not onely to re-  
ioyce in them, but also to doe the like and followe  
them : the second is, in sadde thinges and heauie,  
to bee sadde and sorrie for them : the third, in euill  
and peruerse actes to beware and eschew them.

Dissemble



## Prouerbes and sayings.

- Xenoph.** Dissemble with dissemblers, namely, where singlenesse will not take place.  
There is an alteration of all thinges.
- Salust.** There is nothing among men per petuall, nor nothing stable, but all things passe and repasse, euer like vnto the flowing and ebbing of the Sea.  
That law is generall, which commaunderth to be borne and to die.
- Aulus Ge.** Counterfained things will sooner returne againe to their owne nature.
- Alex. Sc.** Diuerse conditions can neuer toyne hartes in a feruent affection.  
Riotous liuing and praise cannot bee coupled together.  
The ende of a riotous liuer and prodigall spender, is commonly beggerie.  
Hee that looketh for profit, may not flie from labour.
- Aristotle.** Leasure and tract of time ingendereth prudence.  
Leasure maketh that wee doe nothing rashly.
- Terence.** When that thing cannot bee done that thou wouldest, seeke and compasse that thou knowest may bee brought to passe.
- Pithago.** Digge not fire with a sword, labour not in vaine, nor goe about the thing y in no wise can bee brought to passe.  
Cleane keeping of the body (delicate nicenesse of meates and drinks laide a part) doth greatly both maintaine the health of the bodie, and much comforteth the witte.
- Tullius.** The fairest bodie is nothing else but a very dung-hill covered in white and purple.  
Refuse the familiaritie and acquaintance of him whose company thou seest honest men to eschew.
- Nothing

Nothing is more precious than that is not honest.  
Time is the most precious and louely thing that  
can bee spent.

Perander.  
Theophr.

The time is glorious of him, that gloriously  
spendeth it: and the time is accursed that is wick-  
edly spent & passed ouer without the profit of others  
suggishly in ignorance like to brute beast.

It auaieth much to all estates, and specially to  
Princes, and to such as bee in authoritie, to reade  
histories, wherein they may learne to beware, fore-  
see, and auoide all such inconueniences as they shall  
there reade and vnderstand, oftentimes to chaunce  
in such common wealthes as bee viciously and cor-  
ruptly gouerned. For the same chaunces daily hap-  
pen (albeit the persons now and then bee chaung-  
ed in the common weales) neuerthelesse, as per-  
taining to the similitude of the businesse and trou-  
ble, the world remaineth the world, and like vnto  
it selfe.

Histories is a treasure which ought neuer to bee  
out of our hands: that thereby being aided: wee  
may the more commodiously & with speede handle  
such businesse, and the like chaunces in the com-  
mon weale: for as much as the causes oftentimes  
chaunceth alike.

Thucidi.

Examples are to bee found in histories conue-  
nient for euery manne priuately in his degree: As  
the obedience of the subiects due vnto magistrates,  
and to such as bee in authoritie: and that they ne-  
uer escaped unpunished, which haue disobeyed and  
rebelled against them.

As in euery arte paternes are giuen to follow, Alex. Se.  
euen so in histories, be painted before our eyes ex-  
amples of all kindes of vertues.

## Prouerbes and sayings.

Alex. Sc.

Whiles power with pleasures getteth great, acquaintance, vertue is unknowne and in the court friendlesse.

Contempt is a thing intollerable, forasmuch as no man can thinke himselfe so vile that hee ought to bee despised.

Many labour to deliuer themselves from contempt, but more study to bee reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompt to iniuries, murmuring at Justice, grudging at labours, desirous of pleasures, and ingrate against benefits. If a manne bee with them familiar and homely, he shall alwaies finde them churlish and surdy. If hee doe chaunge his copie and beecome towards them more straunge of countenance, more rare in speaking, more selbe in pardoning, or more quicke in reuenging, they without waying their due desert, or confessing their beastly folly, swell by in pride, kindle disdaine, stirre by strifes, awake mischiefes, and in such wise work their intent that in the ende (by due Justice) where they maliciously & most beastially seeke to disquiet others, they themselves sustaine the grieve.

Seneca.

Where there is suspition, the life is vnpleasant.

With greate perill is that kept that is desired of many.

There liues bee naught, that thinke they shall euer liue.

There is one way to goe surely (that is) to let little by thinges worldly, and a man to holde himselfe contented onely with honesty.

Aug. Cal.

There is no grieve in lacking, but where there is inordinate desire in hauing.

For



Ambition, and Craving for worldly honour and Tullius.  
promotion, is a very miserable thing, short of con-  
tinuance, and hatheneth euill ende.

The eye can nothing offend, if the minde would  
rule the eye.

Every lightnesse done in youth, breaketh downe Mar. Aur.  
a loope of the defence of our life.

When the vicious manne is laide in his graue,  
his wickednesse is ended, and may then neuer cor-  
rect himselfe.

Hee deserueth great chastisement, that with fere-  
full hardnesse (as a foole) determineth himselfe in  
high and difficult thinges, with halty and sodaine  
counsaile.

Hee perisheth not soone by fall, that before feare-  
th to fall.

A good Captaine ordereth his meene better by  
keeping them from euill doings, then by greuous  
and sore chastisement.

In a captaine or leader of an army, there ought Tullius.  
to bee foure thinges: that is, knowledge in warre,  
valiantnesse, authoritie, and felicitie.

Fame shall neither profit the wicked person, nor  
infamy hurt the good.

A good fame euen in darknesse, looseth not hir Pitholo.  
beautie and renoune.

Infamy alwaies ensueth arrogancy.

Danger cometh the sooner, when it is not  
passed on.

There is no end appointed vnto the study of wisde Vale. Ma.  
dome in this world, but it must bee ended together  
with life.

There are two thinges that alwaies ought to Qui. Cur.  
bee in a mans remembrance during his life: that is

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Prouerbes and sayings.

to say, how hee may thinke well, and doe well.

They that trust much to their friends know not how shortly teares bee dried vp.

Alex. Sc.

Good debtors oftentimes spared, beecome euil payers, and small iniuries oftentimes pardoned: maketh of neighbours pernicious enemies.

Thales.

The deepenesse of good wills ought to be wonne with the deepenesse of the hart, some with gifts, some with words, some with promises, and some with fauours.

Vaine men with vaine words, shew and declare their vaine pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden of.

Seneca.

Manne can better suffer to bee denied then to bee deceiued.

Gelarius.

Doctrine is of such puillance, that in good men it is the armour of vertue: but to vicious and corrupted persons, a spurre to doe mischeife.

Contention, emulation, backbiting, and vaine desire of glory, must bee eschewed.

A man that is alway well occupied ought euer to bee reputed as good, and the idle man without further inquirie ought to bee condēpned as nought.

It is an infalliable rule, a man giuen to exercises is vertuous, & one giuen to loytering and idlenesse, is a vicious person.

No man of what condition soeuer hee bee, except hee haunt and haue one thing or other in some ordinary exercise, shall haue his body lusty, & his spirit quick, but shall be accloied in all thinges, and wander from streete to streete like a vagabond.

Tullius.

A corne field, or wit beeing neuer so fertile, without it bee exercised, may neuer be fruitfull

A good minde neuer assenteth or lendeth his service to him that erreth from the path way of good manners.

He that hath good hands, must needs haue good customes.

All things that are desired of men, they attaine by trauaile, sustaine with thought, and depart from them with great annoyance.

Wee are not so brought by by nature, that wee should seeme to bee made for harme, and solace; but rather for grauitie, and for some studies more serious and waightie. Tullius.

Where a man (in a common wealth) hath many matters to order of sundrie effects, it faueth with him as it doth with a mannes stomacke; for the stomacke receiueth meates diuerse in qualities and effects: which altogether cannot bee by one mans nature, duely concoct and digested. Alex. Se.

Hee that is perfectly wise, sporteth in this world with trauailes, and in trauailing in booke is his rest.

The more thou transposhest thy selfe for thinges corporall and earthly, vnto things celestiall & heavenly, the more perfect and godly life shalt thou leade.

Wodily works bee vnsauourie, except they haue sauce from the heart.

Hee is a double offender, which taketh the name of god in vaine, and deceiueth his neighbour. Isidore.

The punishment of perurie, by Gods law is death, by mans law, perpetuall infamie. Tullius.

The practise of blurie is bitterly repugnant against all humanitie, charitie, and naturall beneuolence, which ought to bee among people that doe



live in continual concord: but most specially among them which live vnder one obedience, and vnder one law or policie.

Gaines with an euill name is damage and losse. There is no greatest paine, then when the heart is defered from that which it longeth for to haue. Prefer damage before filthy lucre.

After the vnlawfull winning of the Fathers, there followeth the iust losse to their children. A false repproch and bybarding is a malicious teasing.

The heirs mourning is vnder a disour, a laughing; hee bewaileth the death of his testatour or auntestour in outward semblaunce, but inwardly hee laugheth.

The outward things which the eye of man onely beholdeth, are but weake and vncertayne tokens of the inward secrets. Such as procure and search the death of man priuely, the law punisheth more cruelly.

Nothing availeth the malice of tyrants against innocents and good men, where the almightie god will not haue them perish.

And is oftentimes proued, that they which desire the destruction of other, procure theyr owne death.

Tyrannie in Princes, ought euer to bee had in extreame detestation.

If thou maist not cleerely escape out of perill, chuse rather to be honestly, then to live shamefully.

It is sweet and decent to die for thy countrie.

Great Cities full of good inhabitants, ought to be praised, and not the great and gorgeous buildings.

Selfe

Selfe loue otherwhiles so blindeth the senses of Tullius.  
many, that they (indeede) not well waighing what  
they bee of themselves but rather vainely flattering  
themselves, dooe conceiue such opinions in them-  
selves, that they thincke all men should worthe  
gloie in them. whereof doe spring and flow forth  
innumerable offences, when men puffed up with  
opinion, bee shamefully scorned, & wrapped in foo-  
lish errors.

Perfect felicitie is the vse of vertue.

Aristotle.

It is a great shame to say, and no lesse infamie  
to dooe, that the goodnesse and trauaills of the an-  
cients in times past, should now in these dayes bee  
toured and conuerted to follies and presumption.

Mar. Aur.

It is better to die a wise person and vertuous  
among godly and wise men, then to liue viciously in  
ignorance among the common sort of men.

It is a thing consonant to reason, that they that  
bee good among so many euill in this life, should be  
greatly honoured with God after death.

One day deemeth another, but the last day giueth  
iust iudgement of all that is past.

Plinius.

As wee are set in diuers pleasures by our vice,  
so wee fall hourly into diuers miseries, and are  
noted to our great infamie and shame.

Mar. Aur.

wee see God diuerse times to diuerse persons  
forbeare diuerse sinnes a great while, but at the last  
vnwares wee haue scene them all chastised with one  
onely chastisement.

When by whom wee bee borne, bee of so euill dispo-  
sition, and the world so fierce & cruell, with whome  
wee liue, and the gliding serpent. Fortune, so full of  
popson, that they hurt vs with their feete, and  
bite vs with their teeth, and scratch vs with their

Wb. iiii.

nagles

Salust.

naples, and swell as with their popson, so that the  
passing of this life is nothing lesse then taking of  
death.

The help from G O D is not onely gotten with  
wishes and prayers, but also by vigilant studie, de-  
ligent executing, and by wise counsailling, all things  
other whiles come well to passe.

## THE TWELFTH

### Booke.

Of pythic meeters of diuerse manners, of Pro-  
uerbes and semblables:

VVherein chiefly consisteth mans  
happy life in this world.

**M**y friend, the things that dooe attayne,  
the happie life, bee these ffolowinge:

The riches left, not got with paine,  
the fruitfull ground, the quiet minde.

The equall friend, no grudge and strife,  
no charge of rule nor gouernance,

without discafe, the healthie life,  
the householde of contentment.

The meane dyet, no daunt fare,  
wisdome toynd with simplenesse,

The night discharged of all care,  
where wine the wit doth not oppresse.

The faithfull wife with out debate,  
such sleepes as may beegwile the night,

Content thy selfe with thine estate,  
neither with death, nor feare his might.

Pithagoras.



Pithagoras.

When a reasonable soule from vertue flyeth,  
 it waxeth beastlyke, and naturally it dyeth,  
 For as the soule giueth life to the corse,  
 so iustice in the soule, is cause of liuely forse.

Plato.

To such as custome diuine meditadion,  
 this life is a thing of small reputation.

Hermes.

Lust, pleasure, and worldly vanities,  
 dooe cause the soule all vertues to despise.

Aristotle.

Blessed is the soule which doth not transgresse,  
 his makers law, through worldly filthinesse:  
 But alwaies mindeful of his blessed state,  
 contempnes the world, and sinfull lusts doth hate.

Pithagoras.

Hee is not wise, which knowing hee must hence,  
 in worldly buildings maketh great expence:  
 But hee that buildeth for the world to come,  
 is wise, expend hee neuer so great a summe.

Thales.

Hee that most dreads to breake Gods behest,  
 is hee that loueth and serueth him best.

Aristotle.

Hee that loueth the world hath trauaile and care,  
 but hee that hateth, hath quiet and weifare:  
 who so then desireth to liue most at rest,  
 must most fly the world, and meddle with it least.

Pithagoras.

This worldly wealth, that men so much desire,  
 may well bee likened to a burning fire:  
 whereof a little can dooe little harme,  
 but profit much our bodies well to warme.

Bb.b.

But

But take too much and surely thou shalt burne,  
to too much wealth, to too much woe doth urne.

Socrates.

This worlds fond loue doth make a man,  
so deafe, so blinde, so dumme:  
that heare, nor see, nor aske hee can,  
where wisdome is become.

To enuie eke hee maketh him thrall,  
to trouble, care, and dread,  
withdroweth his hand, his heart, and all,  
from euery vertuous deede.

Seneca.

Sith wee are vncertaine where death will vs meet,  
and certaine that alwaies hee followeth at our feet:  
Let vs in our dooing bee so wise and steadie,  
that wher euer he meete vs, he may finde vs ready.

Seneca.

Death is the ender of all tribulation,  
and therefore to wise men a great consolation.

Socrates.

For dooing wrong and mischieuous deedes,  
the soule after death must bee punished needes:  
For GOD is not GOD except hee bee iust,  
and iustice to all things their due render must.

Socrates.

Take euer of GOD, and hee will procure,  
to fill thee with wisdome and wares that bee pure.

Aristotle.

To worldynesse who so doth giue his minde,  
of these greefes shall bee full sure to finde:  
the lacke of things which hee shall neuer haue,  
or losse of that which gladdest hee would craue.

Hermes.

The

The world was of God created in deede,  
a place of pleasure reward of need:  
wherefore such as in it for truth suffer trouble,  
with tof no doubt is bee, recompenced double.

Aristotle.

Better it is to die the soules life to saue,  
then to loose the soule, the bodys life to haue.

Socrates.

The soules of the righteous than after the death  
of this life, haue better, but the wicked worse.  
For right it is that what wee heare embrace,  
bee giuen vs double in another place.

Hermes.

Of bodily imprisonment sickness is the chief,  
but the gaile of the soule, is sorrow and grief.

Seneca.

It is better to haue the soule garnished with vertue,  
then the bodie decked with purple, golde or beere.

Plutarch.

An excess of wine oppresseth the minde:  
so worldly pleasure maketh the soule blinde.

Seneca.

Without knowledge and vnderstanding,  
are the soules most gorgeous clothing.

Plato.

Saloe to the soule which wanteth grace,  
to returne home to his state and place:  
whome fleshly works, and bodily offence,  
excludes & keepes downe from gods holy presence.

Socrates.

Prayer to god is the onely meane,  
to preserve a man from a wicked queane.

Xenoph.



In place where men of god common euer,  
fooles beecome wise, and the wise wiser.

Plato.  
Then naughtie rulers, and wicked people die,  
then are all good men safe and in suretie.

Socrates.  
It is wisdome, yea wisdome that maketh the wise,  
all troubles, all toiments, yea and death to dispise:  
Therefore ought wisdome of all to bee embraced,  
a meane whereby death and all feare is defaced.

Cicero.  
Of all worldly comforts true friendship is chiefe,  
because it is alway our speciall reliefe:

In wealth and in woe, a stay strong and stable,  
and also to mankinde, a good, most agreeable.

Hocrates.  
To himselfe, and his friend a friend must bee one,  
for a friend is ones selfe in another person.

Pithagoras.  
These troublesome words, thine, mine & our owne,  
(the cause of all strife) with friends are unknowne.  
The title of ours, none counteth ought his,  
for all things are each mans, wher true friendship is.

Socrates.  
Such things as are no full, incomely, & nought,  
are easely attained, yea, or they bee sought:  
But wisdome and honour, with other such like,  
are hard to bee gotten howsoever wee seeke.

Plato.  
Who so for friends or true friendship watches,  
must seeke it of such as may bee his matches:  
For hee that of other any friends procureth,  
may chance finde friendship, but not that indureth.

Aristotle.

Although many wicked in one may agree, to shew  
yet cause they no friendship, but conspiracie:  
For friendship is a vertue by nature so cleane,  
as can with the vicious be mixt by no meane.

Plato.

Between Lord and servant no friendship may fall  
because their estates are to farre vnequall:  
Yet sth they bee men good friends they may be,  
because that in manhood they both doe agree.

Seneca.

Who so denies his friends his aide,  
the while hee is well taken:  
Shall at his most need bee denaged  
their helpe, and quite forsaken.

Tullius.

In trouble, sorrow, aduersitie and griefe:  
friends are a comfort, a refuge and reliefe:  
Likewise in wealth, a pleasure and treasure,  
to bee pertakers of any kinde of pleasure.

Plato.

By bearing good will first fauour doth grow,  
through vs whereof, true friendship doth follow.

Aristotle.

The friendship that is between good men engedzied  
can bee by no meanes broken or ended:  
wherefore hee that doth from friendship disleue,  
is naught by nature, and was a friend neuer.

Ennius.

Whome men doe feare they hate, & whom they hate,  
they wish to die, or perish from his state:  
who therefore longs long time cheife rule to beare,  
must get mens loue, with fauour not with feare.

Socrates.

Gloze.

Glorie of good deedes by the father done,  
is the best inheritance that hee leaues his some,  
which who so doth by his vicious life appaire,  
betrayes himselfe a bastard and unworthy heire.

Tullius.

Hee cannot bee counted a liberall giner,  
which hath not bene also a liberall getter:  
For true liberalitie is to help many,  
and in getting wherewith, not to hurt any.

Seneca.

Who so desireth to liue without care,  
ought slowly to spend, and swift ly to spare:  
For at the bottome to leaue is but vaine,  
where both the least part, and worst doth remaine.

Isocrates.

By wine beautie fadeth, and age is defaced,  
drinke maketh forgotten that late was embraced,

Socrates.

Hee that to wrath and anger is thral,  
ouer his wit hath no power at all.

Hermes.

Be merry and glad, honest and vertuous,  
for that sufficeth to anger the enuious.

Pithagoras.

The more a man hath of abundance,  
so much the lesse hath hee of assurance.

Socrates.

The friends whom profit or lucre increase,  
when substance faileth therewithall will cease:  
But friendes that are coupled with hart & with loue  
neither feare nor fortune, nor force may remoue.

Musonius.

If that in vertue thou take any paines,  
the paine departeth but vertue remaines:

But



But if thou haue pleasure to doe that is ill,  
the plesure abateth, but ill tarrieth still.

Solon.

If that by destenie thinges bee decreed,  
to labour to shunne them is paine lost in deede;  
But if that the chaunce of thinges be vnset,  
it is folly to feare that, wee know wee may let.

Plato.

It is the part of him that is wise,  
thinges to foresee with diligent aduice:  
But when as thinges vnluckely doe frame,  
it becommeth the valiant to suffer the same.

Hermes.

If not soe to speede thou thinke it a paine,  
will not the thing, that thou maist not attaine:  
For thou and none other, art cause of thy let,  
if that which thou maist not, thou trauaile to get.

Plato.

To faine, to flatter, to glose and to lye,  
require colours and words faire and lye:  
But the vtterance of truth is so simple and plaine,  
that it needeth no studie to forge or to faine.

Horace.

To the auaricious is no suffisance,  
For couetous increaseth as fast as his substance.

Solon.

Hee is neither rich, happie nor wise,  
that is a bondman to his owne auarice.

Pithagoras.

To strike another if thou pretend,  
thinke if hee strike thee, thou wouldst thee defend.

Solon.

To beastes much hurt hapneth because they bee dumb,  
but much more to men by means of speech haue come

Thales

Thales.  
All envious harts with the dead men depart.  
But after death dureth the slanderous dart.

Hermes.  
Hee that at ones instance another will defame,  
will also at anothers to the last doe thee the same,  
For none are so dangerous and doubtfull to trust,  
As those that are readiest to obey euery lust.

Plaro.  
Sith making of manners in company doth lie,  
Enhaunt the good, and the euill see thou flye,  
But if to the euill thou needes wilt resort,  
returne betimes for feare thou come to short.

Socrates.  
Loue betweene wise men by effect may fall,  
but not betweene fooles though folly be egall,  
For witte goeth by order, and may agree in one,  
but folly lacketh order, so that concord is none.

Socrates.  
Hee that of all men will bee a correctour,  
shall of the most part win hate for his labour.

Pithagoras.  
They that to talke of wisdom are bent,  
not following the same are like an instrument:  
whose pleasant sound, the hearers dooe delight,  
but it selfe not hearing hath thereby no profit.

Pithagoras.  
Beware of thine enimie when hee doth manace,  
and trust thou him not, if faire seeme his face,  
For Serpents neuer so deadly dooe sting,  
as when they bite without any hissing.

Plutarch.  
Sith the world vsledie doth oft ebbe and flow,  
it bechoueth a wise man all times to know:

And

And so for to saile, while hee hath faire wether,  
that shauen may keep him, whē hold may no anker:

Diogenes.

Of a churlish nature proceedeth foule language,  
But faire speech, is a token of a noble courage.

Anacharsis.

A friend is not knowen, but in necessitie,  
for in time of wealth, ech man seemeth friendly.

Socrates.

Wisdom and science which are pure by kinde,  
should not bee written in bookes but in minde:  
For wisdom in bookes with the booke will rot,  
but writ in minde, will neuer bee forgot.

Seneca.

For couetous people to die is the best,  
for the longer they liue, the lesse is their rest:  
For life them leaue, their substance to double,  
where death them dischargeth of endlesse trouble.

Antisthenes.

Men ought not to weepe for him & guiltlesse is slaine  
but for the tear, which quick doth remaine:  
For to dye guiltlesse, is losse but of body,  
but body and soule both, are lost of the guilty.

Xenocrates.

Of workes begon, when goodnesse may breede,  
wee should with all swiftnesse, deuise to proceede:  
But if by our workes, may grow any ill,  
wee should be as swift to conquere our will.

Socrates.

What euer it chaunce thee of any to heare,  
thine eie not consenting, beeleue nothine care:  
For the care is a subiect, full oft led awry,  
but the eye is iudge, that in nothing will lye.

Seneca. Boetius.

Ec.

Wise.



## Pithie Meeters

Wisedom and honour most commonly be found,  
in them that in vertue, and goodnesse abound:  
And therefore are better then silver and gold,  
which the euill commonly most haue in holde.

Zenophon.

If that it chaimce thee in warre for to fight,  
more then to witte, trust not to thy might:  
For wit without strength, much more doth preuaile  
then strength without wit, to conquere in battaile.

Aristotle.

Both hatred, loue, and their owne profit,  
cause Iudges oft times, the truth to forget:  
Purge all these vices therefore, from thy mind,  
so shall right rule thee, & thou the truth finde.

Plato.

Although for a while thy vice thou may hide,  
yet canst thou not alwaies keepe it vnspide:  
For truth the true daughter of Gods of time,  
hath swoyne to detect all sinne, vice, and crime.

Plato.

Happie is that realme that hath a King,  
Endued with wisdom, vertue, and learning,  
And much unhappie is the realme and prouince,  
where as these points doe lack in their Prince.

Plurarch.

To whatsoever the king doth him frame,  
his men for the most part delight in the same,  
wherefore a good king should vertue ensue,  
To giue his subiects example of vertue.

Socrates.

Almes distributed vnto the indigent,  
Is like a medicine giuen to the impotent:  
But to the vnnedie a man to make his hole,  
Is like the ministring of plaisters to the whole.

Pithie

## Of Parables.&c.

130

Pithagoras.

Better it is for a man to bee mute,  
Then with the ignorant much to dispute,  
And better it is to liue solitarily,  
Then to enhaunt much euill company.

Plato.

That thing in a Realme is worthy renoume,  
which raiseth by right, and wrong beateh downe.

Seneca.

Goodnesse it selfe doth men declare,  
For which many moe the better doe fare.

Socrates.

Unhappie is hee wheresoeuer hee become,  
That hath a wit, and will not learne wisdom.

### Of Parables and Semblables Hermes.

Socrates, Plato.

Like as a Surgeon paineth sore his patients  
bodies with launcing, cutting, and searhing, puri-  
fied members: euen so doth the minde of man af-  
flict and bere his vnruly soule that it might by such  
meanes bee rid from voluptuousnesse.

Hee that beeing reprov'd, departeth immediatly,  
hating his counseller, doth as a sicke man which as  
soone as the Surgion hath cut his vicer, goeth his  
way, not tarrying till his wound bee dressed and his  
griefe all waged.

As plants measurably watred, grow the better,  
but watred to much, are drowned and die: so the  
minde with moderate labour is refreshed, but with  
ouermuch is utterly dulled.

Like as a ship that hath a sure anker, may lie safe  
in any place: right so the mind that is ruled by per-

Cc.ii,

fect

fed reason, is quiet euery where.

As fire smoketh not much, that flameth at the first blowing, so the glory that shineth at the first, is not greatly enuied at, but that which is long in getting, enuy alwaies preventeth.

Like as a good Musition hauing any key or string of his instrument out of tune doth not immediatly cut it of and cast it away, but either with straining it higher, or slackning it downe lower, by little and little causeth it to agree: So should rulers rather reforme transgressors, then to cast them away for euery trespasse.

Like as they that tast poison, destroy themselves therewith: so hee that admitteth a friend befoze he know him, may hurt himselfe whiles that hee proserueth him.

Like as the bitternesse of the Allowe tree taketh away the sweetnesse of the sweetest honey: so euill works destroy and take away the merit of the good.

Like as a vessell is knowne by the sound, whether it bee whole or broken: so are men proued by their speech, whether they bee wise or foolish.

Like as a crazed Shippe by drinkeing in of water, not onely drowneth it selfe, but all other that are in hir: so a ruler by being victiousnesse destroyeth not himselfe alone, but all other besides that are vnder his gouernance.

As it becommeth the people to be obedient & subiect vnto their Lord & king: So it behoueth the king to entend diligently to the weale & gouernance of his people, & rather procure their profit, then his owne pleasure. For as the soule is torued with the body, so is a king vnited with his people.



As no Physician is reputed good, that healeth other, and cannot heale himselfe: so is hee no good gouernour that commaundeth other to auoyde vices, and will not leaue them himselfe.

Like as a gouernour of a ship is not chosen for his riches, but for his knowledge: so ought Rulers of Cities to be chosen for theyr wisdom and learning, rather then for theyr dignitie and riches.

As a man in a darke caue may not see his owne proper figure: so the soule that is not cleane and pure, cannot perceiue the true and perfect goodnesse of almightie God.

As the goodnesse of wise men continually amendeth: so the mallice of fooles euermore increaseth.

As libertie maketh friends of enemies: so pride maketh enemies of friends.

As they which cannot suffer the light of a candle, can much worse abide the brightnesse of the Sunne: so they that are troubled with small trifles, would be more amazed in waightie matters.

Like as the saueur of carraine, is noysome to them that smell it: so is the talke of fooles to wise men that heare it.

Anaxagoras, Aristippus, Alexander,  
Solon, Marcus Aurelius.

**A**S God is naturally most louing, pitifull, and alwaies hath the name of mercie and pittie: so are wee alwaies most unkinde, euill & wicked, and our wicked & shamefull words deserue alwaies to haue most bitter and greuous chastisements.

Ec. iiii.

God

## Of Parables.

God in his chasticements, as hee that giueth a blow to another, the higher that hee lifteth his hand the greater is the stroke on the cheek. Semblably, the more peeres that hee forbearth our sinnes, the more afterwards hee hurteth vs with greuous paines.

Like as when a great and sumptuous building will fall, first there faileth some stone: in like manner there was neuer citie or country, that had any great plague or vengeaunce from God salne vpon them in their time, but first they were threatned & admonished with some token, signe, or prodigie from heauen.

As the idiot or foolish man keepeth his diet from bookes, and resteth vpon the onely pleasure of meat, so the wise man (in comparison) abhorreth meate, & draweth to his bookes.

As the slothfull man is tamed and made lesse then a man by his negligence, so certainly blessed is hee that is not contended to bee a man, but if hee procure to bee more then a man, by his vertue and diligence.

The simple Oxe or Sheepe are more worthy their times, then the idle & malicious ideot, for the beast liueth to the vtilitie of diuers, without dooing damage to any other, but the idle and foolish ideot liueth to the damage of all other, and without profit to any person.

Like as riches with thought nourisheth contentiousnesse: euen so by riches the enuious nourisheth ennie.

Like as the wicked and malicious person is most hardie to commit greatest crimes: so is hee most cruell and readie, wickedly to giue sentence against

gainst another for the same offence.

wee regard our owne crimes as thorow small nets, which causeth things to seeme the lesser: but wee remember the faults of other in the water, that causeth things to seeme greater then in deede they bee.

As the greene leaues outward sheweth that the tree is not due inward, so the good workes openly notifieth the inward heart secretly.

As wee see the trees when the fruits are gathered, the leaues fall, and when the flowers dry, that then more greene and perfect are the rootes: euen so, when the first season of youth is passed, (which is the Sommer time, then commeth age called winter) and putrieth the fruite of the flesh, and the leaues of fauour fall and the floures of delight are withered, and the vines of hope dried outward. then is it right that much better the roots of good workes within bee good.

As much as the shame of sinne ought to bee fled of them that bee good: euen so much is praise the infamie of the euill.

As wee eat diuers things by morsells, which if wee should eat whole whold choake vs, so by diuers daies wee suffer trauailes, which altogether, would make an ende of vs in one day.

As in all artes a man is contented at the last: so at the last bee they neuer so sweet they turne to wearinesse.

In all naturall things nature is with right litle contented, but the spirit and vnderstanding is not satisfied with many things.

Like as it is necessarie first to dispose the opilations & lets of the stomacke, to the intent the medi-



## Of Parables,

cinest may profit them that be sicke: so likewise none can conveniently giue his friend good counsell except hee first shew him his griefe.

As sinne is naturall, & the chastisement voluntarie: so ought the rigour of iustice to bee temperate, so that the ministers thereof should rather shew compassion then vengeance, whereby the trespassers should haue occasion to amend their sinnes passed, and not to reuenge the iniurie present.

Though the wood bee taken from the fire, & the embers quenched, yet neuerthelesse y<sup>e</sup> stones oftentimes remaine hot and burning, so the flesh though it bee chastised with hot and drie maladies, or constrained by many yeeres in trauaile, yet concupiscence abideth still in thy bones.

Oftentimes some wholesome flesh (for meate) corrupteth in an vnholosome pot, and good wine sometime sauioureth of the foyl: euen so, though that the works of our liues bee vertuous, yet shall wee feele the stench of the weake flesh.

As arrogancie, pride and presumption is notably hated of God, and had in derision euerie where among men: so contrariwise, lowlynesse, meekenesse and an humble spirit, purchaseth both the fauor of God, and knitteth vnto man, the beneuolence of man.

As the knowledge of God ought not to bee vnperfect or doubtfull, so prayer should not bee faint or slack without courage or quicknesse.

As that bodie is neere vnto health, which (though it bee wasted) is yet free and out of the danger of noysome humours: euen so is the munde more receivable of the benefit of God, which is not yet inquinate or defiled with greuous offences,

offences, though thee yet lacke true and perfect vertue.

It is naturall for the bodie to die, which if no man kill, yet needes must it die, but the soule to die is extreame miserie. Our harts arise and grudge at the remembrance of the death of the bodie, as a terrible and outragious thing, because it is seene with the bodely eyes: but the soule to dye, because no man seeth and few beeleeue, therefore very few feare it. And yet is this death much more terrible, and cruell then the other, even as the soule passeth the bodie, or as God excelleth the soule.

As the bodie is visible, mortall, lumpish and heauie, and delighteth in things visible and temporall, and sinketh alwaies downward: so the soule being mindefull of hir celestiall nature, enforceth vpward with great violence, and with a terrible heft stryueteth and wastleth with the heauie burthen of the earthly body, despising things mortall, and seeketh things permanent and immortall.

Aristotle, Plurarch. Seneca.

**L**Ike as it is a shame for a man which would hit the prize, to misse the whole But: euen so it is a shame for him that desireth honour to faile of honestie.

As a scar giueth vs warning to bee ware of wounds: so the remembrance of euills that are past, may cause vs take the better heede.

As the complaints of children may bee soone appeased, so small affections vanish lightly.

Hee that bringeth an infirmed bodie to a balne or to any voluptuousnesse, is like to him, which bring-

## Of Parables,

geth a broken ship into the raging seas.

They which goe to a banquet onely for the meates sake, are like them which goe onely to fill a vessell.

Servants when they sleepe feare not their maister, and they that bee bound forget their fetters, in sleepe vicers and sores leaue smarring, but superstition alone vexeth a man when hee sleepe peth.

Like as they iudge worse of a man, the which say that hee is wrathfull and vngenerous, then if they denied him to bee aliue: so they thincke not so euill of God, which say there is no God at all, as the superstitious, which say God is froward, & full of wrath and reuengance.

As a vessell cannot bee knowne whether it bee whole or broken, except it haue liquour in it: so can no man bee thoroughly knowne what hee is beefore hee bee in authoritie.

As darnall springeth vp among good wheate, & nettles among roses, euen so enuie groweth vp among vertues.

They that are readie to take a tale out of another mans mouth, are like vnto them, which seeing one profered to bee kissed, would hold forth their lips to take it from him.

Like as an hare both deliuereth, nourisheth, and is with yong all at once: so an vsurer beefore hee hath beguiled one, diuiseth how to deceiue another by making a false bargaine.

Like as an horse after hee hath once taken the bridle, must euer after beare one or other: so hee that is once false in debt, can lightly neuer after bee thoroughly quiet there from.

Like



Like as Physicians with their bitter drugges doe mingle sweete spices, that they might bee the better receiued: so ought checkes to bee mingled with gentle admonitions.

Like as the bookes which are seldome times occupied, will cleaue fast together: euen so the memory wareth hard, if it bee not oftentimes renewed.

The poison which Serpents continually keepe without any harme, they spew it out to others destruction. But the malicious contrariwise hurt no man so much as themselves.

As it is great foolishnesse to leaue the cleere fountaines, and to fetch waters in puddles, so is it likewise to leaue the Euangelistes, and to studie the dreames of mans imaginations.

Like as an Adamant draweth by litle and litle the heauie yron, vntill at the last it bee ioyne with it: so vertue and wisdom eorne men vnto them.

As hee which in a game place runneth swift, and continuing still his place, obtaineth the crowne of his labour: so all that diligently learne, & earnestly followe wisdom and vertue, shall bee crowned with euermlasting glory.

FINIS.



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FINIS.





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